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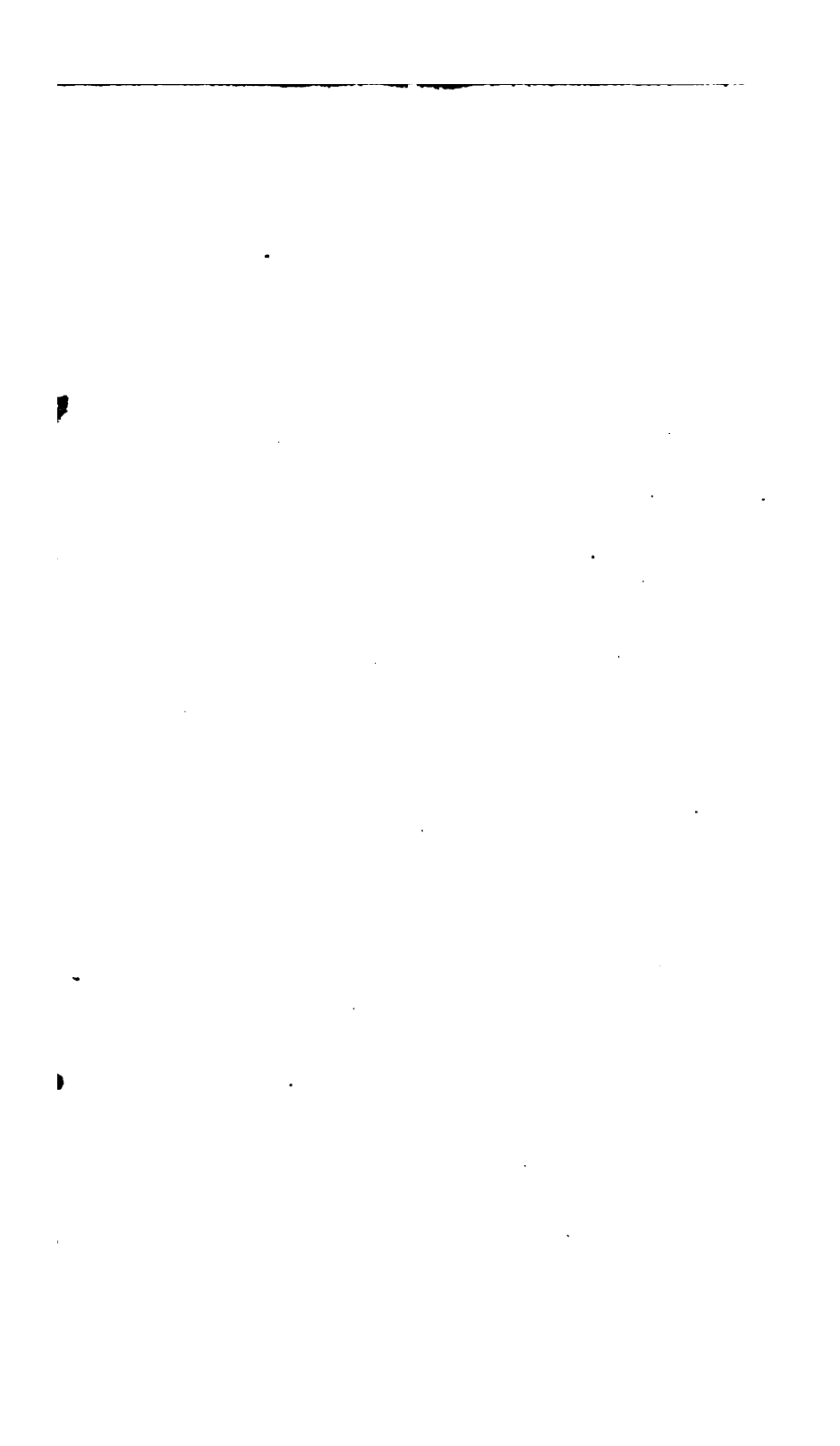
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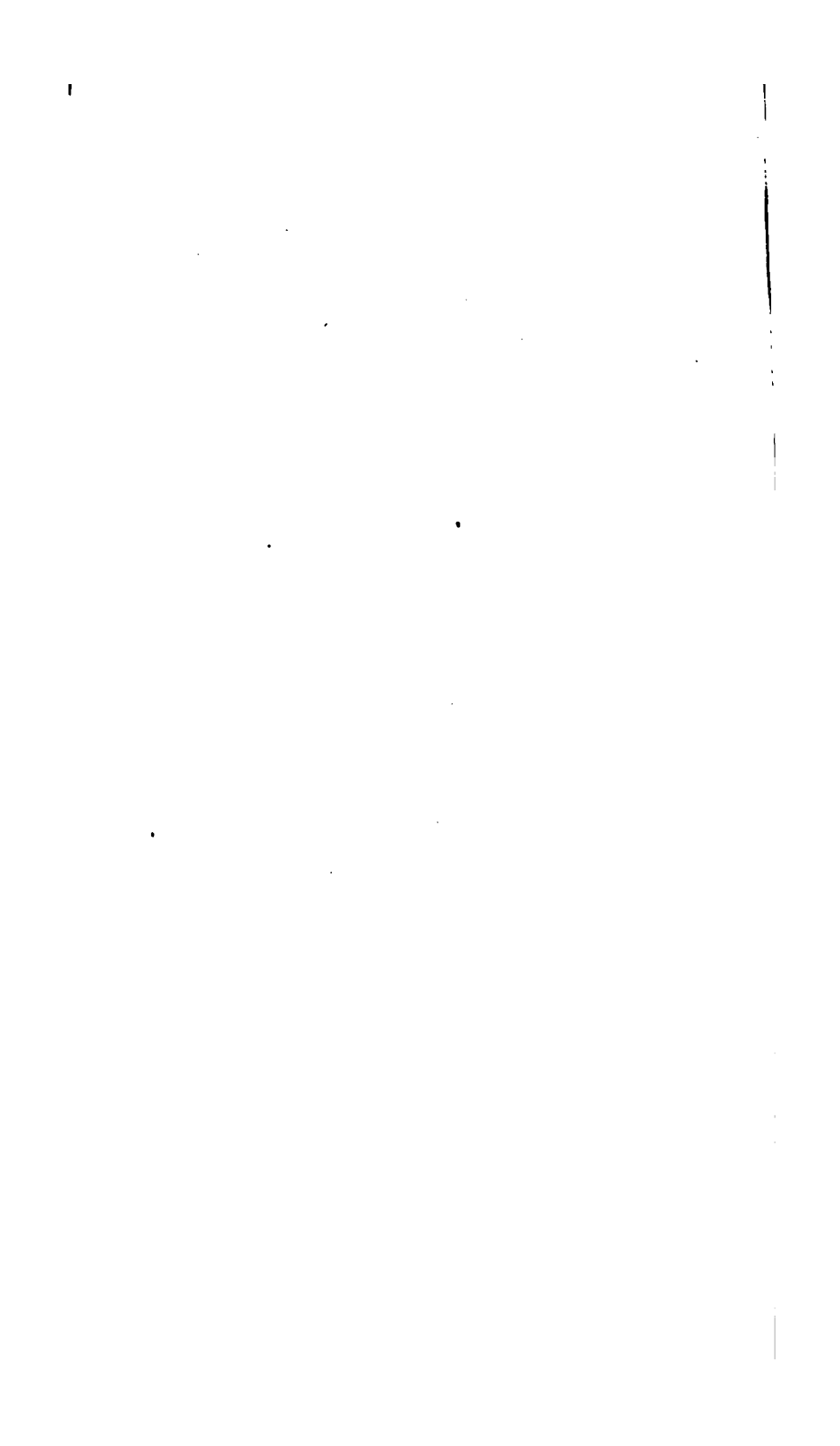
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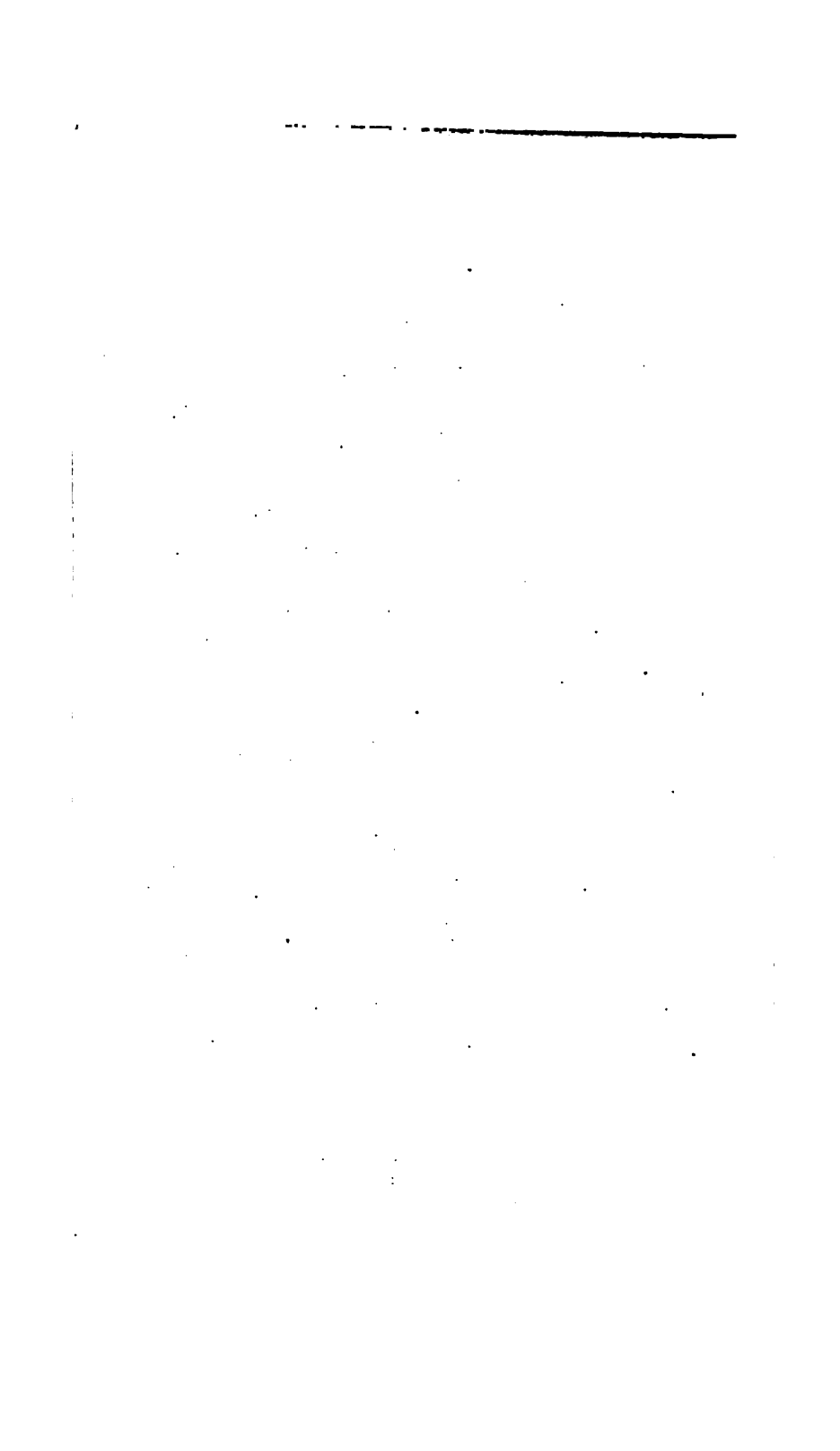


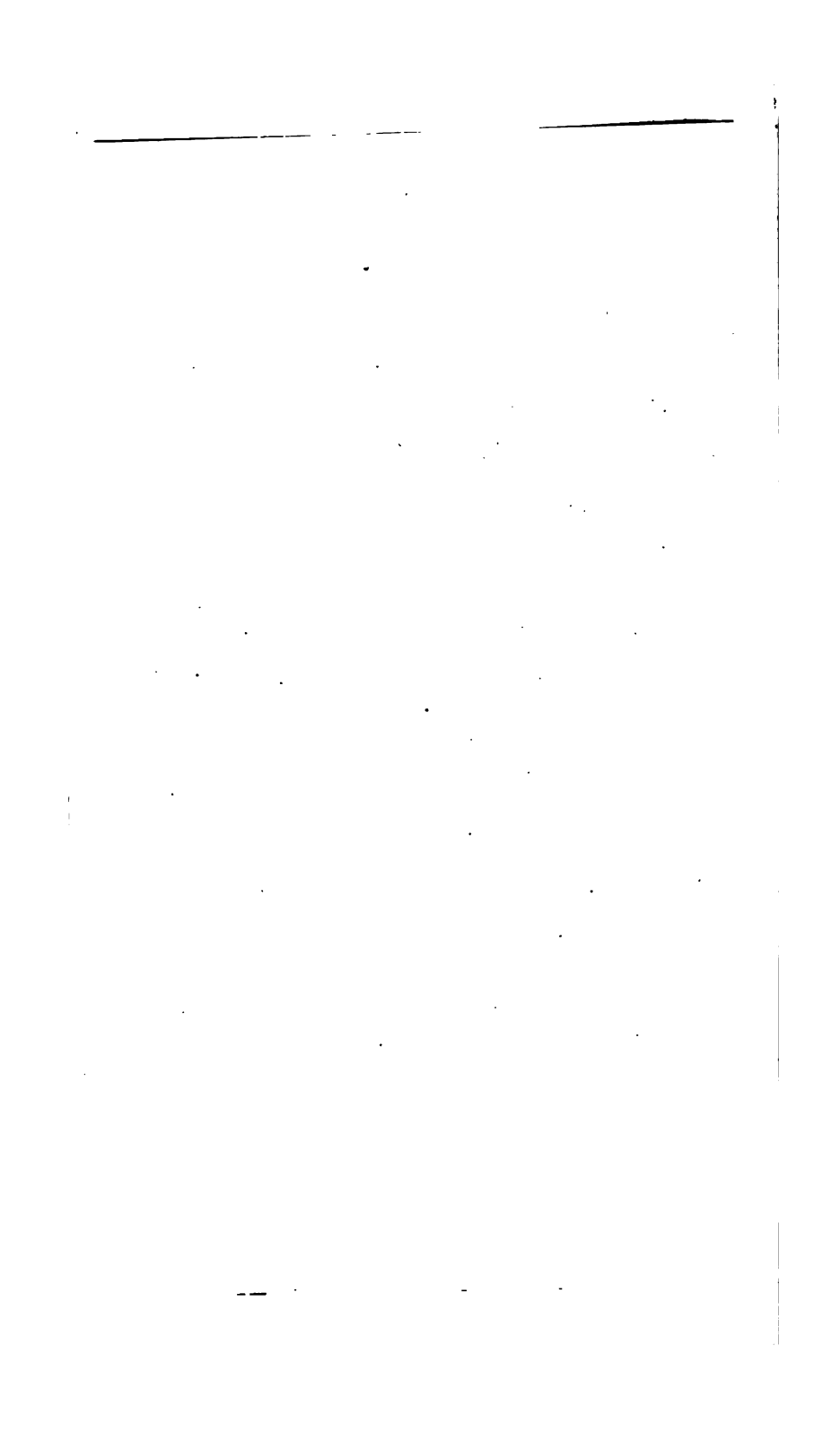


A
MEMOIR
OF
THE LIFE
OF
BISHOP MANT.



Rev. Dr. Down K Connor





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BISHOP MANT.

BY
HIS SOME-TIME BROTHER-FELLOW
ARCHDEACON BERENS.

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MEMOIR,

&c.

HAVING been intimately acquainted with Bishop Mant for a period of nearly fifty years ; having, during that time, watched his unwearied labours in the work of the Ministry, as Curate of a country village,—as Incumbent of a country market town,—as Rector of a most important parish in the city of London,—and as Bishop, first of a diocese in the south-west of Ireland, and then of one in the north-east of that country—and believing him, moreover, to have been one of the most perfectly consistent churchmen of modern times ; I feel that my labour will not be altogether thrown away, if I

attempt to give some memorial of his active professional life. And it may not be altogether without its use to place on record one more instance of a Clergyman, gradually advancing from a curacy to one of the highest dignities in the Church, solely, humanly speaking, by the force of his professional character, and his ability as a preacher and a divine.

RICHARD MANT, the subject of this Memoir, was born on the 12th of Feb. 1776. His father, Dr. Mant^a, was Rector of All Saints in the town of Southampton; an exemplary clergyman, the compiler of a useful little

* Dr. Mant's maternal grandfather was Bingham, the very learned author of the *Antiquities of the Christian Church*; and Bingham's sister married Bp. Pocock, the great orientalist: so that the family of Mant had a sort of hereditary connexion with two of the ablest of our theologians.

book on the Visitation of the Sick, and author of "Lectures on the Occurrences of Passion Week," addressed to his parishioners. From Dr. Mant his son Richard received the first rudiments of his education. His grateful recollection of his father's early care and tuition was in after years expressed by the son in a short poem, in which these lines occur.

Yet, O my father, I can ne'er forget,
Nor e'er, rememb'ring, cease to feel the debt
To thee I owe; nor e'er that debt repay,
To the last evening of my mortal day.

Thou gav'st me being; sweeter far than this,
Thou gav'st me that, which makes my being
bliss.

Thou didst to holy thoughts my bosom warm,
Thou didst my tongue to holy accents form,
And teach, in dawning reason's infant days,
To lisp the voice of pray'r, and thanks, and praise.

He then in the poem goes on to mention his early classical studies.

The education thus commenced under the paternal roof, was subsequently continued on the foundation at Winchester College, where he was admitted in 1789. Here he applied vigorously to his classical studies, and cultivated that taste for Latin and English poetry, which cheered him almost to the latest moment of his life. He was deprived of his Scholarship at Winchester under circumstances of considerable hardship. From a clear and accurate narrative of what took place, written by Dr. Mant at the time, and supported by numerous letters written on the occasion, the facts of the case appear to have been as follows. Returning from London to Southampton on the 3d of April, 1793, Dr. Mant, when passing through Winchester, found the school in a state of excitement. Upon asking the cause of it, his

son told him, that the Warden had punished the whole school for the fault of one boy, and they were all determined not to submit to such injustice. After expostulating with the boys, and warning them of the consequences of their insubordination, he proceeded to Southampton.

The next day, with the natural anxiety of a father,—the father too of a large family,—he returned to Winchester, and found not only the school but the whole street in an uproar.

The boys had armed themselves with bludgeons, got possession of the keys of the College, and locked the Warden out. Dr. Mant went to the College to see his son, but was refused admittance. It so happened that the High Sheriff had on that day convened a meeting of the gentry and freeholders of the county, to address

the King on some public occasion, probably on the breaking out of the war with revolutionary France. The meeting was over; and several of the gentlemen, who had attended it, kindly went towards the school for the purpose of restoring peace. After a negotiation of several hours, they succeeded. A general amnesty was granted, on condition that the boys should lay down their bludgeons, and give up the keys. Having received on the 10th of April an anonymous intimation that tokens of insubordination still continued, Dr. Mant requested a short leave of absence for his son, that he might not be implicated. The leave was readily granted, and his son accompanied him to Southampton^b.

^b Dr. Mant almost immediately set out on a short excursion with his son, for the purpose of entirely removing him from the influence of his school-fellows.

A few days after, the Warden, Fellows, and Masters, met to deliberate, and the result of their deliberation was, that the Scholarships of twenty-seven were declared void, and that eight others should be requested to resign, one of whom was Richard Mant. Feeling that he had been guilty of no offence since the general amnesty, and was at the time absent on leave, he refused to send in his resignation; upon which the authorities of the College declared his Scholarship void.

Having thus lost his chance of a Fellowship at New College, Richard Mant was entered as a Commoner at Trinity College, Oxford, where in the following year he obtained a Scholarship. Here he took the degree of B.A. in 1797. At that period, the examination for a Bachelor's degree was a mere form of the lowest de-

scription, and gave no opportunity for distinction, such as is afforded by the present system of Classes. In the spring of 1798, Richard Mant was elected to a Fellowship of Oriel. On Easter Monday, in the year following, it became his duty, as Junior Probationary Fellow, to receive at a collation in his rooms the candidates for a Fellowship, among whom was the writer of this Memoir, who well remembers the kindness and courtesy which he and his brother candidates then experienced. In the summer of that year, Mant obtained the Chancellor's Prize for the English Essay on Commerce. He continued for a few years to reside in Oriel; and for some time took part in the Tuition under Copleston^c, one

^c Professor of Poetry, 1802; Provost of Oriel, 1814; Bishop of Llandaff, and Dean of St. Paul's, 1820.

of the most distinguished men in the University, who having gained the Chancellor's Prize as Undergraduate for a Latin Poem in 1793, had not long since, in 1796, obtained a similar distinction for the English Essay on Agriculture.

During his residence in Oriel, Mant added much to the social enjoyment of the Common Room, by his cheerful frankness of manner, his general warmth and energy of character, and his literary attainments. He took the Degree of M.A. in 1801, and in 1802, was admitted to Holy Orders by Dr. Brownlow North, Bishop of Winchester, as Curate to his father. From his love of poetry, and his attachment to his old school-master, Joseph Warton^d, he about this

^d At the time of the expulsion from Winchester, when Dr. Mant waited on Dr. Warton, the Master, Dr. Warton very cordially shook

time (1802) appeared as an author, by the publication of "Verses to the Memory of Joseph Warton," and by editing the Poetical Works of the Poet Laureate, Thomas Warton, with a Memoir of his Life, and remarks upon his several Poems. The Memoir is agreeably written, and the criticism on the Poems evinces much good taste, and nice discrimination. The comparison between Gray and Warton is conducted with great fairness, and an accurate appreciation of their respective merits.

In the year 1802 it was proposed to him, that he should take charge of a young man of good family, who was about to pass a few months on the Continent, then recently opened to

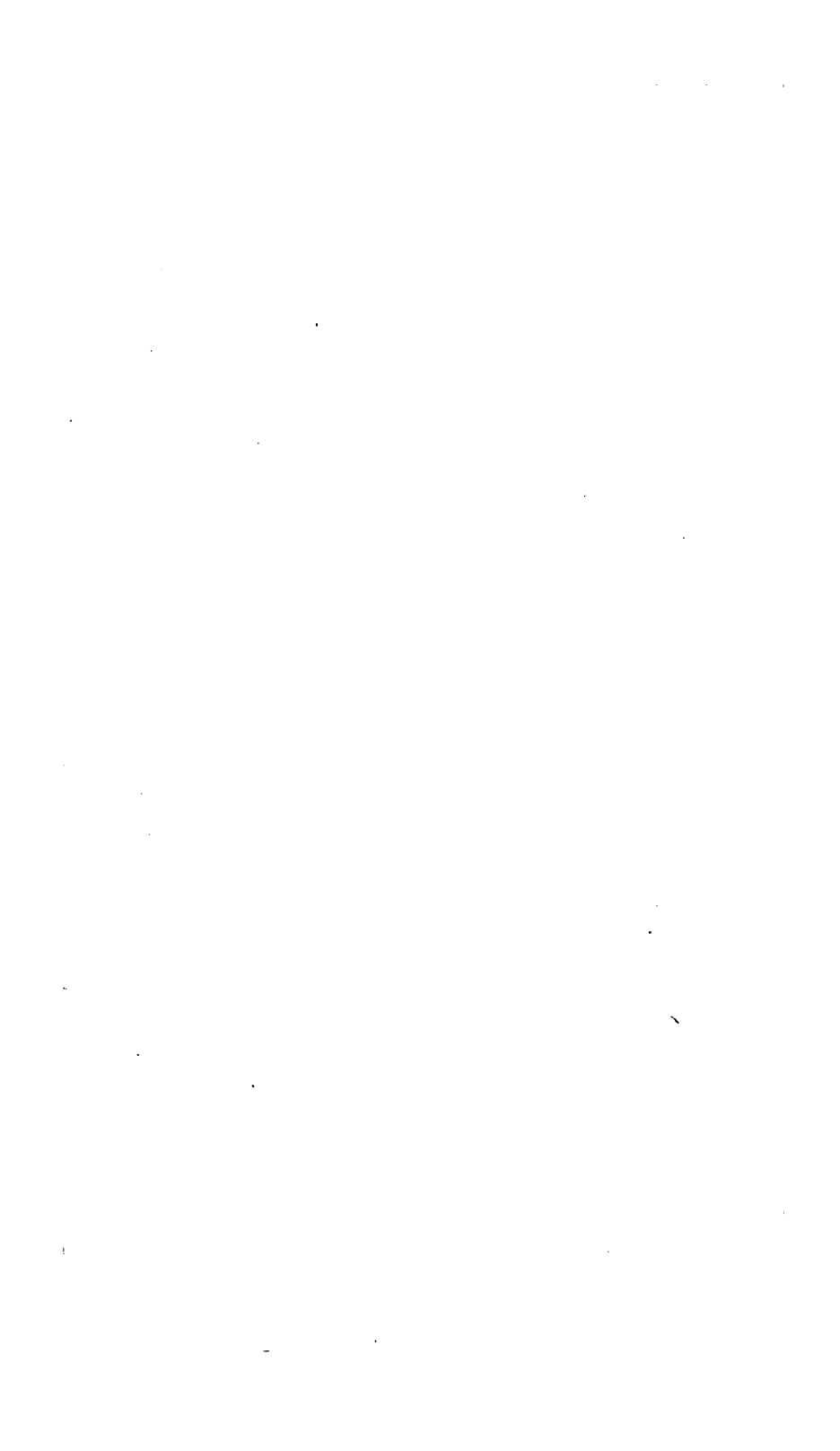
him by the hand, and said with tears in his eyes, "Mr. Mant, your son knows that he and I were always good friends: I'll recommend him any where, and to any body."

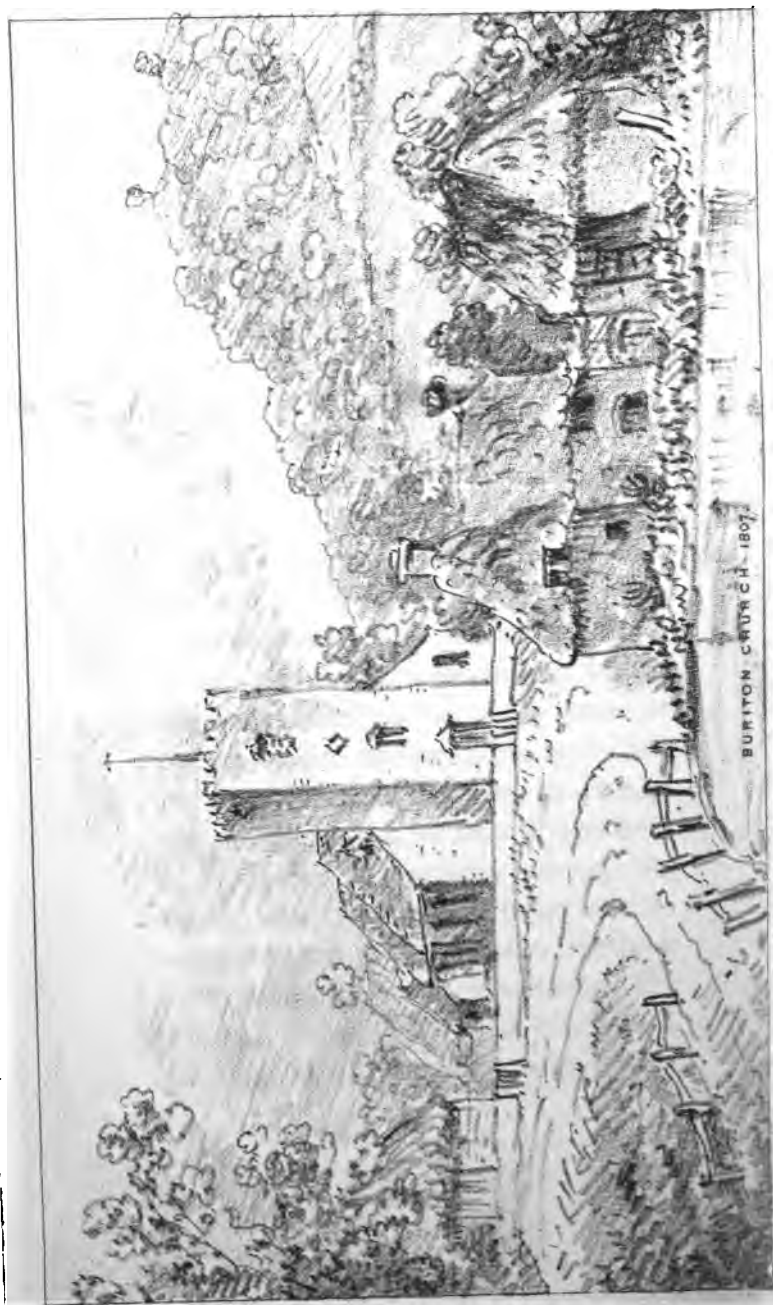
English tourists by the peace of Amiens. An opportunity of foreign travel was eagerly embraced by Mant, and greatly did he enjoy the time which he passed among the mountains and lakes of Switzerland. On his homeward journey, he was in imminent danger of sharing the tedious imprisonment of the ten thousand English, travellers and others, who, upon the recommencement of the war in May 1803, were detained in France by Buonaparte, in retaliation for the seizure of the French ships in the English ports; a seizure which, though to a certain degree sanctioned by former usage, and possibly by the law of nations, seems hardly reconcileable with the principles of sound morality.

When in 1803 he returned to Oriel, accompanied by *Grison*, an amiable silver-haired dog which he had pro-

cured in Switzerland, he was cordially welcomed home by his brother-Fellows. Soon after his return from the Continent, he was ordained Priest by Dr. Randolph, Bishop of Oxford.

He did not, however, remain long at Oxford. It had been stipulated, that upon the expiration of his travelling engagement, he should receive the sum of five hundred pounds. With this sum, and the assistance of his father, he determined to furnish a Parsonage, and to engage at once in the active duties of his profession. He accordingly in 1804 became Curate of Buriton, in Hampshire, a village not far from Petersfield, and situated in a valley among the chalk hills, which run from east to west through several of the southern counties of England. His Rector, Mr. Poulter, brother-in-law to North, Bp. of Winchester, was non-resident, and





BURITON CHURCH 1807

gladly relinquished the care of Buriton to such an able and diligent Curate.

And able and diligent he was. Regular and earnest in the performance of his Sunday duties, he was constant in attending to the poor of his flock, and in endeavouring to fix on their minds serious and deep impressions of religion. At an early period of his pastoral labours, he printed at the neighbouring town of Petersfield, an "Exhortation to Prayer, both public and private," for distribution among his parishioners. The substance of this he soon after gave in a pleasing little Poem, which has been repeatedly printed on a broad sheet, and recently adopted by the Society for Promoting Christian Knowledge, for the purpose of being hung up in cottages, or affixed to the plastered sides of a cottage window. On one occasion he gave copies of the

poem to fifty of the best readers in his Sunday School, promising sixpence to each of the children who should learn it by heart.

The stipend of a country Curate, however, seldom furnishes sufficient means for regular house-keeping; and Richard Mant, like very many young Clergymen, determined to increase his income by taking pupils; an employment for which he was well-fitted, and which, from the interest which he felt in classical pursuits, he engaged in without reluctance. This occupation, however, did not draw him off from his parochial duties. In a little Poem, "The Country Curate," addressed in 1804 to his school-fellow Trollope, then a Fellow of New College, after describing his enjoyment of rural scenery, and his classical work with his pupils, he proceeds :

Abroad a holier care I prove :
 The herald of my Saviour's love,
 'Tis mine to throw a cheering ray
 Of hope around the poor man's way ;
 To train his children's helpless age
 With lessons from the sacred page ;
 The wand'ring earth-born wish control,
 And lift to heav'n the humble soul.
 Such cares my hours of toil employ,
 And such my springs of blameless joy.
 With prayer for more I tempt not Heav'n,
 But praise Him for His mercies given ;
 Contented with my lowly lot ;
 By all, but by my friends, forgot ;
 Where peace of heart and quiet dwell
 In Buriton's sequester'd dell.

The publication of letters, or extracts
 of letters, written in the freedom and
 confidence of intimate friendship, is
 always a matter of considerable deli-
 cacy, and has in many instances been
 carried much too far. To a certain
 extent it is fairly allowable, especially
 when the extracts given are strongly
 and favourably illustrative of the cha-

racter of the writer. This seems to be the case with the following extract from a letter to a friend, dated Sept. 25, 1804, which gives a pleasing and unaffected sketch of his pastoral labours. "Yesterday I administered the Sacrament for the third time since I set myself to bring my parishioners to attend ; and had the satisfaction of receiving about ninety people, notwithstanding I gave them a tolerably sharp lecture before it, on the being unfit to come, unless they would *wash their hands in innocency*. In answer to your question, which led me to this subject, I have given a few copies of Gibson ; but the tract which I have generally distributed is Old Synge's 'Answer to all Excuses, &c.' which, by the way, is, I think, a capital book, and admirably adapted for the purpose of general distribution. It is plain and forcible :

and from what I see, nothing is to be done with the common people, but by teaching them their duty in the first place *clearly*, and then putting *home* to them the necessity of their doing it. After all, the principal thing is personal application to them. Let a Clergyman shew that he is interested in the welfare of his flock by visiting them in their cottages, talking to them about themselves and their families, and encouraging them to look upon him as their friend, and he will do more good to them than by all the sermons and books in the world. But this you know better than I do. I heartily wish to see you here, and talk over parish business with you, How I wish for a little leisure! Every day makes me more in love with my profession; and I flatter myself with thinking, that, if I were not surrounded by

my pupils, I should read and write a great deal. Perhaps I should not then do as much of either as I do now. When a man's time is pretty much taken up, he knows and feels the value of every moment. And for my own part, I have never found myself so active, as when exertion has been made necessary by a weight and variety of pursuits.

“ My afternoon Sermons, which you may remember that I consulted you about at Easter, still go on ; and I do not mean to let them drop during the winter, as was my primary intention. I am convinced of their utility, and would wish to see them established much more generally, if not in every parish, throughout the kingdom. They would operate as one great check to sectarianism.

“ I have nothing but parish business to talk about ; so that I must stop

my pen or go on upon that, although myself be the unworthy subject. I am going to print, not publish, a Sermon^e which I preached yesterday, for the use of my parishioners. The subject of it is Prayer, from the parable of the unjust judge. My object is, to recommend inward sincerity and outward reverence during our devotions; regular attendance upon the public worship twice a Sunday, and private or family prayers. I wished to recommend these topics to the thoughts of my parishioners in a more pointed manner, than by only preaching a Sermon. I might have had recourse to the Society for tracts, but I know not any one that embraces so many points as I wished to call my people's attention to: besides, an address in print from myself, although not so

* The Exhortation to Prayer, already mentioned.

good, may be more effectual than a better thing from a stranger. It will cost me a little more; but the money will be well spent, if it produce an amendment in one family or one individual in the parish. *Inasmuch as ye have done it, &c.*

“ I am just now busying myself in introducing a reform into our Church singing; by getting the singers to suffer the congregation to be put into a condition to join with them. We began our alteration yesterday. All the people, instead of sitting as usual, rose and stood up during the singing; and I hope that, when the strangeness of the thing shall have worn off, our singing will be what it ought to be, a devotional service of the congregation in general.

“ If I talk to you about these matters, it is because they are uppermost in my thoughts. I feel happy in the idea that

I may be God's instrument to do some little good amongst my parishioners, and that consideration makes me look upon the time I have spent here as the most happy period of my life. Besides, by endeavouring to make them better, I feel that I have more serious thoughts about the one thing needful, and hope that I become better myself."

In a subsequent letter he says,

"Did I mention to you how much I find Bp. Wilson's 'Instructions for Indians' liked? I have given away a few copies in the Sunday School, and since that, several others to persons, who had seen them in possession of the children, and been greatly delighted with them. I know not a book that contains more useful religious knowledge, or indeed any so well calculated to instruct people, both in the general scheme, and in the particular doctrines and precepts, of Christianity."

In the autumn of 1804, it was proposed to him to take charge of Cheam School in Surrey, as successor to Mr. Gilpin; and his friend Mr. Richards of Bampton[†], who, like himself, had been first a Scholar of Trinity, then a Fellow of Oriel, and who was endeared to him by similarity of tastes and pursuits, generously offered to lend him £2000, to enable him to encounter the expense of furniture, good will, &c. &c. The negociation, however,—if indeed the idea ever proceeded so far as to be called a negociation,—was soon broken off, and Mant expressed his satisfaction in the following terms. “Your letter has removed as it were a mountain from my breast. Had it been made to

[†] Afterwards Dr. Richards, Vicar of St. Martin's-in-the-Fields. Mr. Richards, when at Oxford, gained the following Prizes: Latin Verse 1787, English Essay 1789, English Verse 1791.

appear that the School was so good a thing that I *ought* to have taken it, and could I have had it, I should perhaps have had firmness enough to make up my mind to sacrifice my comfort to my duty. But that is now over. And now, my dear friend, I implore you by your friendship for me, and your regard for my comfort, of which I am thoroughly persuaded, do not think of saying any thing to me again about Cheam, or any other School. I know you would do any thing in your power to serve me, but if you think to do it in this way, you may make me more rich indeed, but I am sure you will make me less happy."

And then, after communicating the Poem addressed to his future wife, of which the lines quoted soon after form a part, he continues, "With such feelings, and with the prospect of enjoying

them in the society of such a partner, how (I pray you) can I find in my heart to quit the calm retirement of a country parish, for the tumult of a School, in the neighbourhood of the Metropolis? Do let me vegetate in peace, with the means of getting, with God's blessing, a competence; and more than this neither I, nor she who is more to me than myself, does, nor (I trust) will, desire."

With a view to "training the children" of the poor, he at Buriton put together his "Familiar and Easy Guide to the Church Catechism." A brother-Curate in Oxfordshire had expressed to him a wish to have, for parochial use, an explanation of the Catechism, in which the *Answers* should be shorter, and less encumbered, than they are in Lewis's very useful book. Mant engaged in the task most readily, and

published his "Step in the Temple," a title which was probably suggested by his love for the holy George Herbert. When this little book was adopted by the Society for Promoting Christian Knowledge, at the suggestion of some of its members, the title was changed to that above given; and a very clear and satisfactory Guide it is.

The "Country Curate's" ideas of happiness, however, centered in domestic life. He felt that it was not good for man to be alone, and that he wanted a helpmate both in his house and in his parish. At the house of his sister, Mrs. Postlethwaite, at Chidham, in Sussex, he met Miss Elizabeth Woods, a young lady who in early years had lost both her parents, and was then residing with her uncle, Mr. Woods, at no great distance. With this young lady the sisters of Richard

Mant had formed an intimate friendship, and no long period elapsed before he proposed that she should share his home and his labours at Buriton. The pecuniary means of Miss Woods were very slender; but her warm-hearted suitor never paid much attention—perhaps in after-life not sufficient attention—to pecuniary considerations. She was possessed of qualities, which in his eyes were of far higher value—sound, moral, and religious principle, an aptitude for the duties of a Clergyman's wife, a cheerful disposition and manner, and a taste for literature, especially for poetry. Of this latter qualification she not many years after her marriage gave evidence, by the publication of the "Parent's Poetical Anthology," a selection of poetry made with great judgment, which has long been on the Catalogue of the Society

for Promoting Christian Knowledge.
 But the reasons of his choice may be
 given in his own language, in a little
 poem addressed to her who was its
 object.

Whence sprang the wish with thee to share
 My every joy, my every care;
 And tread with thee my lowly way,
 Till evening close our peaceful day?

'Tis that thou canst wander o'er
 Sequester'd nature's simple store,
 And trace with ever-new delight
 The wood, the lawn, the breezy height;
 Or crop the flow'r, that's gayly seen
 Peeping mid the hedge-row green,
 Or gaze upon the water clear,
 And list the song-thrush warbling near.

'Tis that, not eager still to roam,
 Thou find'st content and joy at home:
 Canst soothe the hour of lonely care,
 With some sweet and artless air,
 While delightful Poesy
 Spreads not in vain her charms for thee.

'Tis that the heart that warms thy breast
 Is most in blessing others blest;
 That pity soft, which melts to know
 The poor man's simple tale of woe,
 And, beaming in the trembling tear,
 Fond affection harbours there.

The offer of the country Curate was accepted. On the 22d of Dec. 1804, he was united to the future sharer of his joys and sorrows, by his school-fellow, friend, and brother-fellow of Oriel, William Bishop^g; a man of great

^g Afterwards Rector of Ufton Nervet in Berkshire. He died in 1847, having been born in the same year, and (I think) the same month, with his friend Mant. In an unpublished Poem, Mant says of his friend William Bishop,

And he of meek simplicity the child,
 Strict to himself, to others' failings blind;
 Servant of heav'n, and friend of human kind.
 For twice ten years his guileless heart I've known,
 Nor mark'd a thought which angels might not own,

William Bishop was at one time one of the Select Preachers of the University, and afterwards published several volumes of useful Village Sermons.

singleness of heart and primitive simplicity of manners, united with sound scholarship, and spotless purity of character. "It was on that day," says Mant, in a letter written early in the month, "thirty-six years ago that my father and mother were married, and that is the reason why I have fixed on it for my wedding-day."

And deeply sensible was he of the blessing thus bestowed upon him, and of the addition which it made to his happiness. Writing in the following month he says, speaking of his marriage, "This is one of the few instances in which I have found the enjoyment of a blessing greatly exceed the anticipation of it. It has opened in my heart a stock of feelings different in kind from any I ever before experienced, certainly not inferior to any in degree of enjoyment. Pure affection for my wife is the

prime constituent of it. *That*, and with it my happiness, have been increasing every day since my marriage."

About this time, Mant preached a sermon at Hackney, in the church of that most amiable and able churchman, Dr. Watson, afterwards Archdeacon of St. Alban's. The circumstance is mentioned here, as it probably had some connexion with his first preferment. In answer to some inquiry respecting his Sermon, he says, (Jan. 24, 1805.) "The text was, *The communion of the Holy Ghost be with you all*; the design, to set forth the different ways in which the Holy Spirit acts upon us; to shew that His influence is not irresistible; that it is not of that very sensible kind which some persons are disposed to imagine; and that the only safe and satisfactory criterion of a man being under His influence, is to be found in

his conduct.—Simple enough you will say.”

The marriage of Richard Mant, of course, deprived him of his Fellowship at Oriel, after the expiration of his year of grace ; and it was probably on this occasion that he wrote his “ Farewell to Oxford.” In this little poem, after alluding to the local scenery of Oxford, in which he took a lively interest, he proceeds,

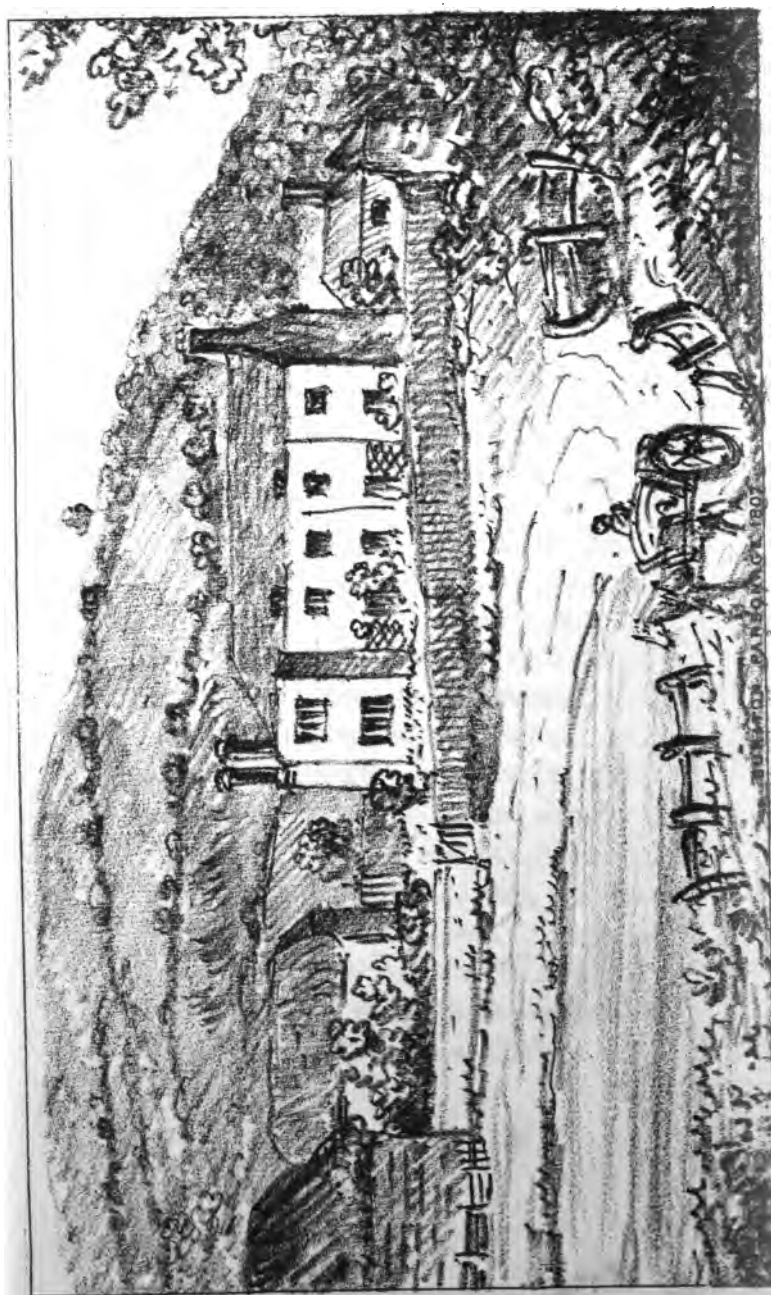
And farewell to the gay social scene,
Which wont my light bosom to cheer,
But chiefly, O chiefly, farewell to the men,
Who thy joys to my bosom endear.

For this heart they will never condemn
The pang of lost friendship to prove,
Nor forget him, who now muses fondly on them
In the bosom of comfort and love.

After his marriage, Richard Mant applied himself with renewed diligence

to the care of his pupils, and the fulfilment of his parochial duties, in the latter of which he was ably assisted by his Bride. The little instances of attention to his parish about to be mentioned were perhaps less common forty years ago, than they have happily become since ; at all events, they are illustrative of the character of the Curate of Buriton. “ Have you any parochial news for me ? We are going on much as usual. You will however, I think, be pleased to hear, and therefore I add, that finding our Sunday School subscription exceed the expenditure, I have just proposed to employ the excess in clothing ; and we are accordingly on the point of giving a gown to each girl, and a round frock to each boy, to be worn on Sundays ; we mean to be ready by Easter, when it will be a pleasant sight to see near eighty poor children uni-





formly clad. It is astonishing how much difference is made in a parish by the mere circumstance of a Clergyman residing. It is very gratifying to see how thankful the poor people here are for the commonest instances of good-will,—the mere necessary outgoings from the Parsonage,—which are of great service indeed to them, and no loss to the giver. Having a little money to dispose of for charitable purposes, we have been lately making up some child-bed linen ; we have got three sets, which we mean to lend to the poor women, to be returned at the end of the month ; if brought back clean and tidy, they will receive half-a-crown. This we think better than giving ; and the good women seem very grateful for it. In such regards I conceive a wife to be an invaluable acquisition to a Parish Priest : what can a bachelor do about such things ?”

Happily, however, as his time glided on, he was not exempt from the annoyances which every Parochial Minister sometimes has to encounter. One of these he mentions in a letter written to a friend, March 4, 1805. "A circumstance has just happened in my parish, which has given me some uneasiness, and thrown me into a situation of difficulty, in which I hope I have acted right. A woman having destroyed herself, the verdict on the coroner's inquest was lunacy; it was founded on a certain vague suspicion that the woman was deranged; but more particularly on an idea that no suicide could be sane. As to the particular circumstances of the case, there were none to lead to an opinion that the woman was insane, but rather, it appeared from them, that the act was deliberate. As to the other idea, it is idle to think of debating it seriously.

The jury, a set of illiterate men, returned a verdict, however, of insanity, under the direction of the coroner. As I was satisfied, from very particular inquiries, that the woman was in her senses, I refused to bury her; and conceive that I acted in compliance with the first rubric to the Burial Service, and with the spirit of the Service itself, some part of which I could never read in such a case. . . . At all events, as the case is not common, I have thought it advisable not to pass it over in silence, (for if I have acted wrong, it is from an error in judgment,) and I have accordingly written an account of the transaction to my Diocesan."

Early in February, 1806, a new "stock of feelings" (to adopt his own expression) was opened in the warm heart of Richard Mant, by the birth of a daughter. Her name, Agatha, was

suggested by the Calendar in the Prayer Book.

The following lines he called a sort of Christening offering.

While to my God, with spirit meek,
 I call on bended knee,
 What blessings shall thy father seek,
 My Agatha, for thee ?
 Be thine the good He wills to grant,
 He who enthron'd on high
 Is sure to know whate'er we want,
 And pow'rful to supply.

I will not pray, dear babe, for thee
 To prove or rich or fair,
 Nor tempt my God for what might be
 No blessing, but a snare.
 But O, a frame be thine with health
 The truest beauty blest !
 And O, be thine the truest wealth,
 A wise contented breast !

Be thine another's grief to feel,
 Another's joy to share !
 Be thine the grateful hymn in weal,
 In woe the faithful pray'r !

Thy own defects be thine to know,
 To trust thy Saviour's love,
 In peace to sojourn here below,
 But set thine heart above !

Such blessings through *His* precious blood,
 Who died mankind to save,
 Such blessings of th' all-bounteous God
 For thee, dear babe, I crave ;
 And if aright my suit I plead,
 O, may thy parents see
 Thus, thus, their anxious cares repaid,
 My Agatha, in thee !

Mant's pastoral assiduity, and some of his metrical performances, were not long after, through a brother-fellow then residing on a Curacy in Oxfordshire, made known to Bishop Barrington. That kind and vigilant Prelate, always anxious to reward Clergymen who appeared to him to be actuated by a proper sense of the duties of their holy calling, offered to the Curate of Buriton a Living in his own Diocese,

the Vicarage of Stockton-upon-Tees. Mant was naturally much flattered and gratified by the offer, from a Patron so distinguished for his munificence, and for the conscientious manner in which he disposed of the Church preferment in his patronage. After mature deliberation, however, his attachment to his family induced him respectfully to decline it. His parents at Southampton were now well stricken in years, and his wife's health suffered much from travelling either by land or water. He felt that if he settled at so great a distance as the mouth of the Tees, it would be a species of banishment from all his family ties, which the warmth of his domestic affection would not allow him to venture upon. He accordingly expressed to the Bishop his heartfelt gratitude, but begged permission to decline the offer. If railways

had been then in existence, the case might have been different. The Bishop not only offered this preferment, but recommended him as a Tutor, with a view to increase the number of his pupils, his number varying from five or six to seven.

In Dec. 1805, he says, "I have pretty much made up my mind to publish a small volume of Poems." His most distinguished friend in Oxford had desired him to make a selection of his best things, and revise and improve them. "Upon looking them over," he says, "I find them more than I should have imagined, after discarding several which are totally unfit for the public eye. Indeed, I should not have thought of the others being fit, had not C—— spoken of them much more highly than I could possibly have expected. His approbation is no weak ground for a

man to rest his poetical reputation upon."

In 1806, the volume was accordingly published, with the following dedication to Bishop Barrington, in which he was especially on his guard against "fulsome panegyric."

1.

Unknown to fame, unus'd to state,
 What patron shall the Muse
 Cull from among the noble great?
 What votive off'ring choose?
 To plume her trembling pinions weak,
 She fain some virtuous name would seek
 Of high and fair renown;
 To him the fragrant rime would weave,
 Which he might blush not to receive,
 Nor she might blush to own.

2.

DURHAM, with grateful feelings sweet,
 For thee her trophied strain
 The Muse prepares with honour meet,
 Nor thou the Muse disdain.

With blameless hand she sweeps the string,
 She dares no guilty numbers bring
 To court thy hallow'd ear ;
 No sounds but such as she might pour,
 Though Heav'n unclos'd his living door,
 And Angels stoop'd to hear.

3.

She loves mid lowly cots to stray,
 That crown the woodland glade,
 To cheer with simple carol gay
 The dear domestic shade :
 And oft in visions of delight
 To roam o'er Zion's dewy height,
 By poet rarely trod ;
 To cull fresh flow'rs from Carmel's wood,
 And bathe her lip in Siloa's flood,
 That laves the throne of God.

4.

Careless of vulgar praise ; the wreath
 Which virtue's hand bestows,
 She deems far greater than the breath
 Of Sharon's vernal rose :
 Content, O BARRINGTON, if thou
 Incline perchance thy mitred brow,
 And smile with fav'ring eyes
 On her, of innocence the child,
 Friend of sweet peace and pleasures mild,
 And handmaid of the skies.

The volume consists in great part of little poems addressed to several friends, all full of the expression of the kindest social feelings, of an enthusiastic taste for the beauties of nature, of domestic happiness, and of calm but fervent piety. Perhaps the longest poem, and one of the most pleasing, is that on the "Duties of a Country Gentleman." The occasion of this poem was as follows. Stanstead Park, about eight miles from Buriton, had been the property and residence of an opulent East Indian, who was understood to have shewn an utter disregard for religion and its sanctions. Upon his death, it was sold to Mr. Way, who had unexpectedly become possessed of a large fortune, left him by a gentleman of the same name, but in no degree related to him. Mr. Way and his two brothers (sons of Mr. Way

of Denham) were at Eton and Christ Church distinguished for their classical attainments, and Mant had heard a favourable report of his general character. Mr. Way afterwards took Orders, and spent large sums in purchasing and establishing the English Chapel in the Bois de Boulogne at Paris, and in his endeavours to promote the conversion of the Jews. I know not that he took any notice of the poem (which was sent to him anonymously) at the time. But in after life, when Mant was an Irish Bishop, and Way an unbeneficed Clergyman, they happened to meet at Dublin,—one lately arrived there, and the other on the point of sailing for England,—when Way accosted the Bishop, remarking that their relative position was now changed, and adding, that he hoped the Bishop would remember the good advice which

he had formerly given to him at Stanstead.

Two of the poems in particular are full of vigour and spirit. One of these is a War-Song, written in 1803 upon Buonaparte's having, in a communication to the Legislative Assembly in France, affirmed, that Great Britain could not singly contend against the power of France. The other is the very striking Dirge on the Death of Lord Nelson, which attracted considerable notice, and, I believe, was made use of in the Epitaph on that Hero. Be this as it may, in Feb. 1808, I received a letter from that amiable and accomplished man, the Hon. Charles Greville,—the friend of my father and mother,—stating that he had lately finished the Chapel of St. Katherine's at Milford Haven, and requesting me to ask Mr. Mant's permission to inscribe,

with some slight alterations, a portion of the Dirge, on the cenotaph which he had there erected to the memory of his friend Lord Nelson ; the cenotaph consisting of an ancient Porphyry vase, brought from Egypt by Bishop Pococke, with the truck of L'Orient, which blew up in action with Lord Nelson at the Nile. In answer, Mant says, " My reply to your letter may be contained in a few words. I feel highly gratified by the compliment implied in Mr. Greville's request, and most cheerfully accede to it, regretting only that the performance is so little worthy of the subject. If, however, he is satisfied, it does not become me to raise objections. Besides the prime consideration, it is matter of pleasure to me to be thus introduced, as it were, into the company of my great great uncle, to whom I suppose you do not know my relation.

Bishop Pococke married a sister of Bingham, author of the *Ecclesiastical Antiquities*, who was my father's maternal grandfather, &c. &c. One of these fine summer days—when I have plenty of money and plenty of idle time—I do not know but that I shall make a pilgrimage to Milford Haven to chant

Quiet consummation have,
And renowned be thy grave,

over Mr. Greville's cenotaph to Nelson, and that which fancy will raise to Imogene. The Egyptian vase is singularly appropriate, &c. &c."

The inscription^h is as follows ;

Horatio Vice Comiti Nelsoni
Duci de Bronte
Cenotaphium posuit C. F. G.

NELSON !

I mourn thee not: tho' short thy day,
Circled by glory's brightest ray,

^h The inscription is on a brass plate above the cenotaph.

Thy giant course was run;
 And Victory with cheering smile
 Wreath'd laurels for thy evening toil,
 And bless'd thy setting sun.

If mighty nations hosts subdued;
 If mid the wasteful scene of blood
 Fair deeds of mercy wrought;
 If Britain's thanks and joint acclaim,
 If Europe's justice to thy fame,
 Be bliss, I mourn thee not.

Thy deeds shall veteran valour speak,
 And beardless youth with kindling check
 Burn at the wondrous tale,
 The theme shall Piety pursue,
 And as she bids the sea-worn crew
 Ennobling virtues hail,

Record in conquests dazzling hour,
 Thy homage to that unseen pow'r,
 By whom the fight is won;
 Thy smile serene on thund'ring death,
 Thy pray'r with calm expiring breath,
 "O God, thy will be done."

This little volume was roughly handled
 in a coarse and ill-natured article in the

Critical Review, "an attack," he says, "not merely on the Poem, but on myself and my friends, and having very much the air of personal malignity or pique." For this latter suspicion there probably was no foundation. The attack, however, gave occasion for that exquisite *jeu d'esprit*, "Advice to a young Reviewer, with a specimen of the Art¹;" the specimen being a *pretended* slashing review of Milton's *Allegro*. This short pamphlet abounds in judicious and accurate remark, and in humour of the liveliest and most happy description.

In 1807, this volume was followed by an Appendix, containing "The Slave," and other poetical pieces; all marked by the same benevolent and religious feelings. "The Slave" was dedicated to Mr. Wilberforce, "of whom," he says, "it is impossible to

¹ Written by a friend and brother-fellow.

think in his connection with that iniquitous traffic without feeling towards him the profoundest respect and veneration.

Why bows the Muse to Mercy's favourite son?

Why flows the verse to Wilberforce's name?

'Tis not that aught her feeble skill may frame,

Can swell the glorious guerdon he hath won.

For what to him, who th' onward course hath run,

Is breath of human praise? His nobler aim,

Th' approving voice of conscience, and th' acclaim

Of quiring Angels, and his Lord's "Well done."

Yet is it meet (since not for pastime vain

The heavenly Muse th' Almighty Father gave)

To grace desert she breathe her loudest strain,

And hail the man, who long hath toiled to save

Britannia's crown from foul oppression's stain,

HIS COUNTRY'S FRIEND, AND PATRON OF THE SLAVE.

In a letter written in 1807 he says,
 "In the regular routine in which my
 occupations succeed each other, I have
 little to say of myself. My house is full
 of pupils, fuller indeed than, strictly

speaking, it ought to be; for, from particular causes, I have been induced to take two brothers, who have made my present number nine. My hands, of course, are full of employment, so that I do not find time for much writing more than is necessary. My inclinations are much as they have been for some time: devoted to rural life, professional engagements, and domestic enjoyments; perhaps somewhat more tending to a situation of greater independence, where I might enjoy greater opportunities of pursuing professional studies, and cultivating literary and professional society." Notwithstanding this lack of literary leisure, however, his residence at Buriton was probably the happiest period of his life.

In June 1807, he announced the birth of a son; and when visiting him early in August, I found him in the midst of

his parochial and domestic occupations. Approaching Petersfield, the view from Stonor or Froxfield hill, mentioned in one of his poems, is magnificent; and Buriton itself I found beautifully situated, with well-shaped hills and woods rising between the village and the sea. His faithful companion from Switzerland, *Grison*, was in high preservation, and enjoying the comforts which a favourite dog meets with in England.

During his residence at Buriton, Mr. Mant preached and published a Sermon, entitled, "Reflections on the sinfulness of cruelty to animals; occasioned by a benefaction made to the town of Southampton, for a Sermon, on the subject of cruelty to animals, to be preached at each of the parish churches in yearly succession." The task having been performed five years ago by the

Rector of one of the parishes, (Dr. Mant,) was this year delegated to his son. The subject is treated in a sensible and judicious manner, quite free from morbid sentimentality, and its argument is supported by references to several of our most distinguished writers. Towards the conclusion are some remarks upon sporting: "There is an essential difference between killing for food, or for any other purpose avowedly legitimate, and killing for amusement, &c." He anticipated that these remarks would give offence, and in the Advertisement prefixed to the Sermon says, "With respect to the animadversions, which he has hazarded on one particular motive and form of cruelty, towards the conclusion of the Sermon, he requests, what every man has a right to expect, a candid and unprejudiced hearing. He is prepared

to encounter the ridicule and the sneer of the thoughtless; but he trusts that humane and thinking men will weigh his reasons, and answer his questions, before they condemn his judgment."

A few years before, he had given similar offence to some zealous sportsmen in Oxford, when requested by the Vice-Chancellor to preach the Sermon in the University Pulpit endowed by Dr. Newton, the founder of Hertford College, (himself a most able writer of Sermons,) commonly called the Humility Sermon. One of the three subjects given by Dr. Newton was the "Duties of Clergymen." This subject was made choice of by Mr. Mant, who ventured in a very modest and diffident manner^f, to suggest for consideration, whether a great fondness for the sports of the field was con-

^f I saw the Sermon in MS.

sistent with the Clerical character. It was understood that these remarks were by some Fellows of Colleges, of a race which, it is hoped, has now nearly passed away, considered as savouring of Methodism.

Early in the year 1808, Mr. Mant removed from Buriton to Crawley in the same county, as Curate to the Rev. Augustus Legge, who himself resided at Wonston. In Mr. Legge he had a most kind and amiable Rector, well disposed to second his Curate in his plans for the spiritual welfare of his parishioners. While at Crawley, he ventured to address to Dr. Parr a remonstrance on his eulogistic character of Fox, whose eloquence, kindness of heart, and social qualities, had rendered his admirers blind to his apparent disregard of religion and its sanctions. The idea of writing this remonstrance

was perhaps suggested by Bp. Horne's lively letter to Adam Smith, on his eulogy on the infidel David Hume, to which Mr. Mant refers in the publication now mentioned. It is entitled, "Some particulars in the Life of Charles James Fox, for the consideration of Philopatris Varvicensis, by Philotheus Antoniensis." The remonstrance is written in a spirited and manly style, and most successfully blends firm regard for Christian truth with Christian courtesy, and sincere respect for the high literary character, and for the advanced age, of Philopatris. It may be added, that there is no severity, no harshness of censure, towards the character of the deceased statesman. This publication was soon after followed by that of "Puritanism revived, in a series of Letters from a Curate to his Rector,"—pointing out in several

particular instances the resemblance of modern Methodists to the Puritans of the times of Cromwell. It was a little preceded by "the Simpliciad, a satirico-dramatic Poem," intended as a kind censure of the excessive simplicity of the poets of the school of Wordsworth.

At Crawley, Mr. Mant did not remain very long; for, writing to one of his most valued friends on the 10th Jan. 1810, he says, "Since I had the pleasure of seeing you in the summer, a plan, which if I remember right was not then in agitation, has been conceived, matured, and executed: and I have exchanged the care of a small and retired country parish, for one of much extent and populousness in a gay and fashionable town^a. In short, I am become my father's Curate; and

^a Southampton.

have been in my new residence and office since the 21st of last month. The task which I have undertaken is of much greater labour and responsibility than that which I have quitted. However, professionally considered, it supplies a larger sphere for being useful: and in a private view it is greatly preferable, both as it will enable me to contribute to the comfort of my father, who is in an infirm and declining state; and as it will remove me from many inconveniences and expenses, to which my residence in the country has exposed me. I find my time more occupied now than it used to be, and my labours will soon be increased by the return of my pupils. As it will therefore be more my concern to husband my time, and make the most of what is at my own disposal, I shall be glad to take a

review of the Sermons," (the first scheme of the Bampton Lectures.)

At Southampton, he engaged actively in his professional duties, but did not remain there many months; for in the spring of 1810, he was presented to the Vicarage of Coggeshall in Essex, a market town of considerable importance, and now containing more than 3400 inhabitants. The Patron of the living was Peter Du Cane, Esq. of Braxted, who had been his pupil at Buriton; and Mr. Mant was indebted for the presentation to Coggeshall, as well as for his previous connexion with Mr. Du Cane, to the favourable opinion of his professional character entertained by that learned, warm-hearted, zealous, and energetic churchman, Mr. Norris of Hackney.

The vicarage-house at Coggeshall was much out of repair, and required a con-

siderable sum to be laid out in order to render it comfortably habitable. In the mean time, Mr. Mant and his family found a temporary residence in the Grange, a house in or near the town, belonging to Mr. Du Cane, in which they took up their abode in the month of June.

One of his predecessors in the Vicarage of Coggeshall was Dr. Owen, who having been a Presbyterian, afterwards became an Independent, and in the time of the Great Rebellion was made by the Parliament Dean of Christ Church, and by Cromwell, then Chancellor of the University, (who appears to have been much attached to him,) appointed Vice-Chancellor. Owen was an eloquent preacher, and is still reputed as one of the most learned and able writers among the Puritans. It would perhaps be fanciful to suppose

that he had left behind him any Puritanical leaven; but however this may be, the new Vicar found his parish full of dissent. Writing on the 26th of July to the friend by whose kindness he was placed there, he says, " I seize a few moments to tell you how I am going on. Upon the whole, well, very well. I have seen already difficulties and inconveniences, and without pretending to the faculty of second sight, I foresee many more; but still I hope, that a sedulous attention to the interests, both temporal and spiritual, of the people, together with endeavours to exhibit that sort of conduct and doctrine, which are in my opinion truly evangelical, and forbearance and discreet behaviour towards those who are most likely to take offence, may, with the blessing of God, enable me to preserve peace with all men, and to keep my flock together.

I hope this ; at the same time, I can hardly say that I expect it. I am cautious of what I say, and avoid being offensive, although I never can consent to compromise the truth. Once or twice, however, a rumour has reached me, that some persons have been *dissatisfied with the word* ; but I think the number is not great ; and I have the satisfaction of saying, that my congregation does not appear to diminish ; of the two, if there be an alteration, I am inclined to think it is on the other side. When I speak of this as a source of satisfaction, it is from the hope that they will endure sound doctrine. But, Sir, it is a strange place that I am got into ! Church of England, Independents, Baptists, Quakers, Sandemanians ; and then, no steadiness, no consistency. We pray against schism one day in the church, and the next day we go and practise it at the meeting house.

One day we go to extemporaneous prayers at the meeting house, because we would not quench the Spirit ; and the next we join in, or at least assist at, the liturgical form of the Church of England, &c. &c. &c. I have received invitations to attend the prayer-meetings: at first I waived giving a direct answer ; but the invitation being repeated the third time, through a respectable person in the parish, I have declined in a note, in which I have frankly, but respectfully, assigned my reasons : “ because I am not a friend to extemporaneous prayer ; because such meetings are not necessary for edification, which is sufficiently attained by public worship, and family and private prayer ; because such meetings are not recognised by our Church, but are at variance with her principles ; because as Vicar of the parish I have no right to have

service in the Church except according to the directions of the rubric, &c. ; and because I would not associate myself in religious matters with a part of my parishioners to the exclusion of others, my office extending alike to all." I added, "that if they wished to have prayers in the Church according to the Liturgy more frequently, I should not object to meet them, as I did not object to continue the service of Wednesday evenings. I have written to this effect, but at greater length. It was necessary to give an answer, and I thought it better not to be satisfied with a simple refusal, but to let them understand something of my objections."

In the foregoing extract, he mentions the service in the Church on Wednesday evenings; he accordingly preached three sermons every week, making a point of writing one new sermon, and having recourse to his

former stock for the two others. Greatly to his surprise and annoyance, he found that among his parishioners there were very many, professing to be members of the Church of England, who from mere neglect had never been baptized. There were also among the inhabitants of the town many who held the tenets of the Baptists, and were opposed to Infant Baptism. To meet both these evils, he, long before he got into his house, published two plain and clearly written Dialogues; one on the necessity of Baptism, the other in defence of the Baptism of infants. Mrs. Mant, when they established themselves at Coggeshall, was by no means in good health; but with her accustomed energy and kindness of heart, she set to work actively to cut out with her own hands, and to arrange the details of the clothing for the children in the Sunday School.

Towards the conclusion of the year

1810, the family appear to have taken up their abode in the vicarage-house, now become, after a considerable outlay, a convenient and cheerful residence. Mr. Mant continued his indefatigable ministerial labours, and his earnest endeavours to avoid giving unnecessary offence. On one occasion, a person of some respectability charged him with preaching erroneous doctrine. Mr. Mant invited him to talk the matter over in a calm and friendly manner; begged him to mention the occasion on which he had so offended, adding, that as all his sermons were *written*, he could at once refer to the passage which was objected to. He felt that he was unassailable.

By the will of the founder, the Bampton Lecturer is to be chosen by the Heads of Houses in Oxford on the first Tuesday in Easter Term. On that day in the year 1811, the Preachership

was assigned to Mr. Mant. The substance of his Sermons, which he designated as "only a draught from the Scriptures," had been in preparation before he quitted the Curacy of Crawley, and the subject had long been in his mind.

In Lent Term, 1812, he began to preach them. During the course of sermons, St. Mary's Church was crowded, and he was listened to with deep and fixed attention. His manner of preaching was very impressive. With a clear and distinct articulation, there was a happy combination of simplicity with great earnestness, and the indication of strong feeling, feeling which at times seemed almost to overpower him. The general subject of the Lectures, as stated in the title-page, was, "An Appeal to the Gospel, or, an Inquiry into the justice of the charge alleged by Methodists and

other objectors, that the Gospel is not preached by the National Clergy."

The "Introductory Discourse," which, after some preliminary remarks, lays down rules for the interpretation of Scripture, the rules being illustrated by specific instances, is singularly judicious and useful.

The "heading" of the following Lectures is here given, under the persuasion, that attention may thus be drawn to Sermons, which, justly popular as they were, are in these days not so much known as from their importance they deserve. The title of the second Lecture is, "Christian Works a necessary condition of Salvation." That of the third, "Calvinistic Predestination not the Doctrine of the Gospel." That of the fourth, "Calvinism inconsistent with the Divine Attributes, and with the conditions of the Gospel Cove-

nant." That of the fifth, "Operations of the Holy Ghost neither irresistible, nor perceptible." That of the sixth, "Regeneration the Spiritual Grace of Baptism." That of the seventh, "A special and instantaneous Conversion not necessary for Christians." That of the eighth, "Assurance of Eternal Salvation, and unsinning Perfection, not the Privileges of a true Christian." The ninth Sermon consists of some "General Remarks," of the same *defensive* character which pervades the preceding Lectures; for it should be ever borne in mind, that the Lectures are strictly *defensive*, designed, not to attack any class of religionists, but to repel the attack made on the generality of the Clergy of the Established Church. The volume may be strongly recommended to all persons, whether lay or clerical, who feel an interest in the

subjects treated of,—(and what thinking person is there who does not feel such interest ?)—to the younger Clergy more especially. They will find the sentiments of the preacher stated with clearness and eloquence, in a calm and Christian spirit, free from the bitterness and acerbity of controversy. The Bampton Lectures were dedicated to Dr. Randolph, whose Divinity Lectures he had attended at Oxford, by whom he was ordained to the Priesthood, and who was now his Diocesan as Bishop of London. The volume sold rapidly, and passed through several editions^b.

^b In the first edition of that judicious and conciliatory work, "Apostolical Preaching," by Dr. Sumner, the present Archbishop of Canterbury, it is said in a note, "Both this point (assurance, and final perseverance) and regeneration, have been recently treated by Mr. Mant, in a manner which leaves little to be added. In subsequent editions this note was withdrawn.

At the recommendation of a District Society in Shropshire, the substance of the two Lectures on Regeneration and Conversion was adopted as a Tract by the Society for Promoting Christian Knowledge. This gave rise to a good deal of controversy, the Tract being vehemently attacked by some of the Clergy, who had a leaning to Calvinism. Occasion was thus given for the publication of that learned, able, and most satisfactory book, a "General View of the Doctrine of Regeneration in Baptism," by Dr. Bethell^a, a book calculated to do as much towards setting at rest the controversy on Baptism, as had been effected with respect to the other Sacrament by Waterland's "View of the Doctrine of the Eucharist."

The favourable reception of the

^a Then Dean of Chichester, now Bishop of Bangor. (1849.)

Bampton Lectures appears to have encouraged the writer to publish, in the years 1813 and 1814, three volumes of "Sermons for Parochial and Domestic use," dedicated to the Provost and Fellows of Oriel. In a short but interesting preface, he gives one or two quotations from the Charges of that most judicious of Prelates, Archbishop Secker°. One of these relates to the use which may be made by young Clergymen of the works of older divines. "For my own part," continues Mr. Mant, "I have found the adapting of an ancient sermon to modern use to be at once an interesting and a profitable occupation." He then goes on to acknowledge, that "the substance of four of the

° Dr. Eveleigh, Provost of Oriel, used to say,—thus applying the words of Quintilian respecting Cicero,—*Ille demum se profecisse sciat cui Secker valde placebit.*

sermons in the first volume is for the most part the property of Bishop Andrewes; that three are in part taken from Beveridge; of another, the argument is from Barrow; and another is abridged and altered from Joseph Mede."

There are perhaps few sermons, which, upon any emergency, a consistent Clergyman of the Church of England could take into the pulpit, with more entire assurance that he would find nothing of which he could disapprove, but would meet with sound theological sentiments expressed in perspicuous, easy, and often eloquent language.

Possibly, some persons, who, without having carefully read the Bampton Lectures, have conceived a degree of prejudice against them from the titles prefixed to them, may be surprised at finding one of the Parochial Sermons, on the "Insufficiency of Works of Righ-

teousness to purchase Salvation," which concludes thus, "Let us steadily adhere to the true evangelical doctrine of salvation though the alone merits of the Redeemer. To place our reliance on any thing else is to build upon the sand; but Christ is the 'chief corner stone, elect, precious;' and although the self-righteous may slight, or the infidel may reject Him, yet whosoever 'believeth on Him shall not be confounded.'"

In 1813, the high reputation which Mr. Mant had acquired by his Bampton Lectures, induced the Archbishop of Canterbury, Dr. Charles Manners Sutton, to offer to him the appointment of Domestic Chaplain at Lambeth. Flattering as the offer was, Mr. Mant hesitated. One, at least, of his most valued friends, when consulted, told him, that if he accepted the offer, he would be ruined; and that he had better remain contented

with the income of his Vicarage, about £250 per annum, and his three or four pupils at £200 each. Others of his friends took the more sanguine view of the question, and the offer of the Archbishop was accepted. Accordingly, placing a Curate at Coggeshall, Mr. Mant and his family came to reside in a small house in Lambeth. He soon after resigned his Vicarage, and for a short time was almost without any income, and not free from pecuniary difficulties. There is an old saying, that three removes are as bad as a fire. He had encountered four; from Buriton to Crawley; from Crawley to Southampton; from Southampton to Coggeshall, 120 miles; and finally from Coggeshall to Lambeth. His outlay, too, upon his parsonage house, although he was assisted by his patron and the kind friend who placed him there, and by

the money which he received on account of dilapidations, had yet been considerable. For a time he was to live upon hope.

He this year preached before the national schools at Colchester, and, at the request of the Archdeacon of Colchester, published a very judicious and useful sermon, "Charity manifested by adherence to the truth." He also about this time was appointed one of the Select Preachers in the University of Oxford, in which capacity he preached four able sermons against the innovations of modern Socinians; two, on "the necessity of a guide to the understanding of Holy Scripture," and one on "the necessity and nature of a call to the Ministry." The subjects are here mentioned for the purpose of drawing attention to discourses well deserving an attentive perusal. They were after-

wards published, in 1816, with the title of "Academical Sermons," and dedicated to the Archbishop of Canterbury, and Dr. Howley, Bishop of London. Mr. Mant had not resided long at Lambeth, before he felt it right to resign the Vicarage of Coggeshall; and it was during his continuance at Lambeth that he lost his little boy Richard, a heavy affliction to the affectionate hearts of both parents.

Many serious and attached members of the Established Church had long wished for the publication of a Family Bible, with a few explanatory and practical notes, in which nothing either in doctrine or in phraseology should be found inconsistent with the sound and primitive tenets in which they had been educated. The subject had been repeatedly submitted to the consideration of the venerable Society for Promoting

Christian Knowledge, especially by a District Committee at Coventry. It was resolved accordingly, March 6, 1813, that the work should be undertaken, and the conduct of it was entrusted by the Society to the Archbishop's Chaplains, the Rev. G. D'Oyley, of Christ's College, Cambridge, afterwards Rector of Lambeth, and Mr. Mant. None of the notes were to be original, but they were to be selected from various authors. Where any matters of doctrine or discipline were concerned, the notes were to be taken entirely from writers of the Church of England; a wider range being given to them for matters of fact, or of natural history, for the elucidation of manners, customs, &c. or for mere illustration. They set strenuously to work, availing themselves occasionally of such assistance as was offered to them. Every sheet was submitted to a committee of revision,

and ultimately to the two Episcopal referees, Dr. Howley, Bishop of London, and Dr. Tomline, Bishop of Lincoln. On one occasion, when Mr. Mant had gone through a sheet with the amiable Bishop Howley, his Lordship addressed him in words to the following purport: "There is another matter of business on which I wish to speak to you. There is a Living in the city in my patronage, now vacant by the death of the last Incumbent; a Living so important, that I thought it might well be connected with the Archdeaconry, and I accordingly offered it to Archdeacon Pott. He, however, does not wish to quit St. Martin's. Upon his refusal, I asked him who was the best man to give it to, and he said you; and, in fact, you are the man whom in my own mind I had set down for it, in the event of his declining it."

The Living was St. Botolph's, Bishops-

gate. The last Incumbent was Dr. Conybeare, the amiable father of two distinguished sons, distinguished both of them, for classical scholarship, and for high attainments in science, in general literature, and in theology^p. There was no hesitation on the part of Mr. Mant. He had only to signify his acceptance with expressions of heartfelt gratitude. He was collated to St. Botolph's in 1815, and in the same year proceeded to the Degree of D.D. in the University of Oxford.

It was understood that St. Botolph's

^p John Josias Conybeare, Professor of Poetry and Anglo-Saxon, Bampton Lecturer in 1824, his subject being, "The Limits of the Secondary and Spiritual Interpretation of Scripture." William D. Conybeare, Bampton Lecturer in 1839, his subject being, "Examination of the Writings of the Ante-Nicene Fathers." Both volumes are full of information, and well worthy of perusal.

produced to Dr. Conybeare about £700 per ann. An Act of Parliament of the time of Henry VIII.¹ which gives to the Rector five shillings in the pound upon the rents of all houses and warehouses in the parish, would have raised it to near £5000. Dr. Mant ultimately agreed with his parishioners for something approaching to half that sum. This, to a man, who, to adopt his own expression some years before, had less than nothing, was most acceptable, and he engaged in the duties of his new parish with his wonted energy. The amount of the composition to be paid was subsequently fixed by Act of Parliament.

The notes to the Family Bible continued to engross much of his attention. That work occupied him and his col-

¹ The Act of Henry VIII. was soon after repealed.

league nearly four years, and in 1817, was printed for the Society at the Clarendon Press. At a general meeting of the Society in April, 1818, it was reported, that the sale had already been considerable, and that the Delegates of the Clarendon Press had agreed to give the Society £5000 for the privilege of printing another edition on their own account. At another meeting on May 5, 1818, the Archbishop being in the Chair, it was resolved,

“That the Thanks of the Board be given to the Rev. George D'Oyley, B.D. and the Rev. Richard Mant, D.D. Editors of the Family Bible, for the ability and judgment displayed by them in the discharge of a trust of such importance; and for the unwearied exertions used by those Gentlemen to supply the Press with MS. &c. &c.

“That the above Vote of Thanks be

written on vellum, and attached, bound together, with a splendid copy of the Bible, to be presented in the name of the Society to the Rev. G. D'Oyley, and the Rev. Dr. Mant."

In connexion with the preceding extracts, it may be expedient to give the following memorandum of Dec. 1, 1818.

"A letter was read from Dr. Mant, dated Bishopsgate, Nov. 18, 1818, informing the Board, that he was about to publish the Book of Common Prayer, with notes, explanatory, practical, and historical, selected principally from the most eminent writers of the Church of England. That the work had been taken in hand with a view to the Society's Family Bible, and as an accompaniment to it; at the same time that such a work, if properly executed, will probably of itself be found an

useful accession to our stock of popular Divinity."

This work was printed in Oxford, and published in 1820; and it does indeed constitute a most useful accession to the stock of popular divinity, and especially a most valuable addition to a clerical library. It contains all that is most important in Comber, Nicholls, and Wheatly, with an excellent selection of practical and devotional extracts, from Dean Stanhope, Bishop Horne, and many other sterling writers of the Church of England.

In the year 1818, Dr. Mant was, by his kind Patron the Archbishop of Canterbury, presented to the Rectory of East Horsley, in Surrey, a small parish, with a population of about 300, and an income not much exceeding £250 per annum. Any accession of income was, to the new

Rector, most acceptable; and a country Parsonage gave a retreat during some of the summer months from his residence at St. Botolph's, in the very heart of the city. Some years before, when he was himself a country Curate, he had thus replied to a friend who had asked him, What do you think of pluralities? "It is a question," he says, "somewhat like that which the landlord of the Saracen's head put to the Spectator. Much may be said on both sides. But on the whole, I do not see but that a conscientious man, who would see to the proper management of both parishes as far as he could, and would be careful to provide a respectable Curate where he did not reside, might very fairly have a second living." East Horsley was but a short distance from London, and might be visited by its Rector, even

when resident at St. Botolph's, any morning.

In February, 1820, Dr. Mant was offered an Irish Bishopric by Lord Liverpool. Lord Liverpool, as Master of the Trinity House, was in the habit of selecting Clergymen of distinguished merit to preach the annual Sermon before the Corporation. Dr. Mant was called upon to fill this office in the year 1818, and preached a Sermon with the title, "The Sovereignty of God in the natural world, and the agency of man, practically considered;" which he afterwards published. This, in addition to his high character in the Church, assisted in recommending him to the notice of the Prime Minister. Upon the first mention of an Irish Bishopric, he understood that he was to go to Waterford; but he was ultimately placed at Killaloe, then vacant

by the translation of Lord Robert Tottenham to the see of Ferns. Before the offer was made public, one of his most valued friends, who had been his Curate at Bishopsgate, happening to call on him, the subject was mentioned. "I am going to Ireland," he said: to which his friend replied, "I do not congratulate you." "No," said he, "it is not a subject of congratulation." It was not long after this (continues his friend in a letter to me) that he dined at a public dinner (probably the Clergy Orphans' Anniversary) in company with his friend Dr. Richards, when the conversation turned upon Jeremy Taylor. A gentleman sitting opposite said, "Ah! poor Jeremy Taylor! he was ill-used, and banished to an Irish Bishopric." Dr. Mant's intentions being a secret at that moment to all but his intimate friends, and of those to but a very

small circle. "I am sure," says his friend, "Dr. Mant's views of discipline in the Church led him in this instance to do that which was contrary to his inclination. I think he would never have gone to Ireland, had he not been impelled in the first instance by a sense of duty."

It is well known, that when a beneficed Clergyman is appointed to an English Bishopric, all the preferment which he held devolves to the Crown. The absolute resignation of all preferment is a necessary preliminary to the appointment of such Clergyman to a Bishopric in Ireland. Upon Dr. Mant's resignation of St. Botolph's, an amicable question was raised, whether the patronage of the Rectory devolved to the Crown, or whether it reverted to the Bishop of London, the Patron. Both Lord Liverpool and Bishop How-

ley had one and the same object in view, which was, to place there the best man that could be found. It was understood that they mutually agreed, that the first name which happened to appear in both their lists of candidates for preferment should have the Rectory, and that the name which in each list stood first was that of a Clergyman, who was not only one of the most distinguished scholars in England—perhaps in Europe—but, what was much more to the purpose, who was also an excellent preacher, and a zealous and laborious Parish Priest. The name was Charles James Blomfield^r; and Dr. Mant could not have had a successor to whom he would more willingly have resigned his pastoral charge in Bishopsgate.

Dr. Mant was consecrated to the high office of the Episcopate in the

^r Now Lord Bishop of London.

Cathedral of Cashel, on the 30th of April, by that amiable and conscientious Prelate, the Honourable and Most Reverend Charles Brodrick, Archbishop of that province. He soon after moved his family to Clarisford House, the episcopal residence attached to his Bishopric. His removal from England was of course attended with a heavy expenditure, to which was added, the large outlay required for furnishing his house, and the other expenses incident to taking possession of a Bishopric. He naturally took with him his English servants, on whom he depended for much of his future domestic comfort and convenience. The employment of English servants, however, gave so much umbrage and dissatisfaction to the Irish, and that dissatisfaction was shewn in a manner so little ambiguous,

that most of them in a short time were compelled to leave him. The Bishop and Mrs. Mant, with their accustomed active beneficence, endeavoured to improve the condition of the poor around them, especially in the article of clothing, but their kindness seems to have met with little return of gratitude; shoes and stockings in particular had been so long dispensed with, that their efforts to supply them were almost made a subject of jest and ridicule by the reckless and light-hearted objects of their bounty. Altogether, his acceptance of the Bishopric of Killaloe pressed heavily upon his happiness and peace of mind, as well as upon his pecuniary resources.

Upon entering upon his Episcopal duties, the Bishop immediately commenced a strict examination, both personally and by queries, into the state

of the several parishes in the united diocese of Killaloe and Kilfenora; and the result of these enquiries led him, on the three successive annual Visitations which he held in the Cathedral of Killaloe, to embody in his Charges observations on the duties of the Ministers of the Church in their public and private ministrations*. The first of these Charges was addressed to his Clergy on the 3d of August, 1820, and published at their unanimous request.

In the early part of the Charge are some remarks upon the state of the diocese. "About twenty years ago, this diocese contained no more than thirty-five Churches, and three glebe-houses: at this time it contains forty-five Churches complete, with three others in the course of building, and

* From the Memoir in the Church Magazine of July, 1840.

thirty-five glebe-houses : or, speaking of the united dioceses (Killaloe and Kilfenora), the number of Churches within that period has been augmented from thirty-eight to fifty-two, and of glebe-houses from four to thirty-eight." This increase the Bishop attributes in great measure to the exertions of his predecessor, "who was most sincere and indefatigable in his endeavours to multiply the places of religious worship within his charge, and to provide for the establishment and continuance of his Clergy amongst their respective flocks." The Charge goes on to take a judicious and comprehensive view of the duties of Clergymen, especially in Ireland. It certainly was not unnatural that the Bishop of a diocese in the south-west of Ireland, when addressing a synod of his own Clergy, should say something of the tenets of

the Church of Rome. Dr. Mant accordingly says, "You will not, I am sure, my Reverend Brethren, regard it as an idle or vain assumption, that the removal of the errors of the Romish Church from the minds of our parishioners, and the substitution of that reformed code of Christian truth, which we of the United Church of England and Ireland profess, is a task, which, as far as we have power and opportunity, it is our duty to perform." And then, after reminding his Clergy of the solemn manner in which both Bishop and Clergy are pledged to be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word," he proceeds to give instances of Romish error almost entirely in the language of the Thirty-nine Articles of our Church. He afterwards says,

“As to the manner of performing this duty, much difference of opinion may probably prevail amongst men equally persuaded of the obligation which lies upon them; equally impressed with a sense of its importance; and equally anxious to discharge it. Indeed, I know not a more delicate or arduous situation, generally speaking, in which a conscientious Minister of the United Church of England and Ireland can be placed, than that of the Clergy of this portion of the empire: none in which he has more urgent occasion for *zeal according to knowledge*; for *sobriety* united with *vigilance*; for activity tempered by moderation; none in which he has more occasion to combine the *wisdom of the serpent with the harmlessness of the dove*. For my own part, I scruple not to confess my sincere perception of the difficulty; and to

request of you, my Reverend Brethren, not only your professional cooperation in the discharge of the duties which demand our joint exertions, but the benefit likewise of that counsel, which your local opportunities, and your more extensive experience, may enable you to supply."

There was here no *railing accusation* against members of the Church of Rome, beyond what was contained in the quotations from the Articles of the Church of England, but it was made an additional ground of offence. The Bishop had given offence by being an Englishman, and by wishing to employ English servants; and sometime after his Charge he received from some person, professing to be a well-wisher, an anonymous letter, advising him to discontinue walking in that part of his garden in which he was accustomed to

walk, as certain men were pledged to shoot him, "because," they said, "he abuses our religion while he eats of our bread." Assassinations had been of such frequent occurrence in Ireland, that the Bishop felt that the warning was not to be disregarded, and he proceeded to Dublin to represent to Earl Talbot, the Lord Lieutenant, the state of feeling in his part of Ireland. Lord Talbot advised him to make the representation in person to the Home Office in London; with which advice the Bishop complied. The following extract from a letter, written perhaps two years afterwards, may shew that the apprehensions of the Bishop's family for his safety may not have been altogether groundless. "The papers may possibly inform you, that a Clergyman was shot at near Killaloe, and wounded by two balls, which have

not yet been extracted. He has identified and sworn to three men, who are said to have been apprehended. He was shot at last year about this time, but then escaped."

Bishop Mant held his second Visitation on July 5, 1821; and his third in July, 1822; on both which occasions he was unanimously requested by the Clergy to publish his Charge. Near the outset of the first of these two Charges he says, "I cannot deny myself the gratification of discharging a debt of gratitude, by expressing my sense of the kind and respectful attention which I have experienced during my residence in this country. To many of the Clergy of the united Dioceses, to all, indeed, to whom circumstances afforded the opportunity, I was indebted, on my progress amongst you last summer, for the exercise of a

generous hospitality." He then goes on, after making some observations on the means of increasing the number of Churches, to point out what the laws of the Church require respecting the internal "furniture" of the Church, and to offer some remarks upon the serious caution required in signing Testimonials for Candidates for Orders.

The Charge in 1822 is entitled, "The Rule of Ministerial Duty enforced and illustrated;" and recommends careful attention to the Rubrics and Canons of the Church. The Bishop endeavours to impress upon his Clergy the conviction, that they are not justified in departing from the express directions of the Church, in compliance either with the wishes or solicitations of their parishioners, or by custom, or by the *example* of others. The Charge, in short, is closely applicable to those unseemly

dissensions upon the subject of the Rubrics by which a few years ago some parishes in England were disturbed and agitated. These Charges, as well as the substance of those delivered to the Clergy of the united Diocese of Down and Connor, were afterwards brought together by the Bishop in a 12mo. volume, entitled, "The Clergyman's Obligations considered*." After forty-five years' experience in the work of the Ministry, and the perusal of very many books on the subject, I can conscientiously say, that I know no work of this nature more comprehensive in its plan, or which enters more judiciously, or more in detail, into the several branches of a Clergyman's duty, with reference both to his parochial ministrations,

* Published by Rivington in London, and Parker in Oxford.

and to his professional studies, and his personal conduct and habits of life.

In a letter to a friend, dated Feb. 28, 1823, Bishop Mant says, "You will, I am sure, have pleasure in hearing that I am about to quit Killaloe[†]. My destination is Down, which is to be vacated by the translation of the Bishop to Meath. Down, if not one of the most lucrative, is, I apprehend, in a general view, one of the most eligible Sees in Ireland; in point of revenue, I suppose it to be better than Killaloe; I mean, supposing Killaloe to be well paid, which it is far, very far, from having been in my time. There is no see-house or domain; so that my

[†] It so happened that I had preserved several letters from Bishop Mant written about this time. From these I shall make copious extracts, so that he will, to a certain extent, be his own biographer.

future residence will depend on various considerations, which at present are not within my power. It will not escape your recollection, which as a matter of feeling is pleasant to me, that I shall be a successor of Jeremy Taylor."

Again, May 6, 1823, after mentioning a short visit to his new Diocese, and the engagements which had prevented his writing, the Bishop proceeds: "You should otherwise have heard before, what I am sure you will hear with pleasure, that my visit was highly satisfactory. The North of Ireland has universally the character of being much preferable to the South; and of the North I believe that hardly any parts are superior, if equal, to the Counties of Down and Antrim, about half of the former of which, and the whole of the latter, is comprised within

my new Diocese. I found what I saw fully equal to what I had been taught to expect. In short, to the eye every thing appeared pleasing, not the less, you may be sure, from contrast with former recollections : and conveyed the idea of industry, neatness, good order, tranquillity, and security."

Towards the conclusion of his letter, the Bishop mentions his intention to take a small house "on the north-east coast of Carrickfergus bay, about three miles and a half from Belfast, and half a mile from the village of Holywood, commanding as pretty an inland marine view as you would wish to see. I purpose moving to it about Midsummer, if I can by that time get ready a house which I have taken here, (Dublin,) in order to return to it in October : my intention being to pass the winters in Dublin, and the summers in my Dio-

cese ; but where, having no see-house, I cannot at present say." Speaking of himself in a subsequent letter, he says, " My own health too, though not quite reestablished, is greatly better. I have hardly a doubt that my removal from Killaloe has been the means of preserving my life, which is more than ever, therefore, due to the service of its Preserver."

Writing from Dublin in 1823, after mentioning Mrs. Mant's ill state of health, he says, " I hope she will have much enjoyment in our marine villa *de sancto bosco*, as the tenants of the Abbey in its neighbourhood called it in the olden time, vulgo dict. hodie Holywood. . . . For myself, I expect much occupation, in getting acquainted with my new sphere, and holding a Confirmation, which has not been done for many

years. Presbyterians, you know, abound in my new charge; they are said, however, to be not very hostile to the Establishment, but rather to live on good terms with us, and to be, many of them, not averse from going to Church." The friend to whom he writes had, it seems, mentioned his father. The Bishop says, "Have you a portrait of him? One of my constant travelling companions, 'through this world of care,' have been the miniatures of my father and mother, which were taken when they visited me at Bishopsgate, not many months before my father's death. How little did any of us think of the scenes to which I should take them!" In answer to some inquiry, he adds, "Frederick (his youngest son) is going in August to Arnold's and Buckland's

establishment, near Staines. Walter is to enter in the Spring at Oriel, and to reside at Michaelmas, 1824."

In a letter of nearly the same date, he says, "I think you know what I expected for my income at Killaloe;" (he was, I think, led to suppose that it would be about £5000 per annum.) "It actually produced me, during the almost three years that I occupied it, a little more than £9000, leaving me several thousands poorer than it found me, and that was poor enough!"

In a letter dated Oct. 5, 1823, the Bishop mentions setting out on a progress for Confirmation round the diocese of Connor. "My progress," he says, "was fatiguing, but gratifying. In thirteen out of fifteen days' absence from home, I Confirmed fifteen times: on the two other days, being Sundays, I preached; and as it was my rule to

deliver a Charge before Confirmation, I may be said to have preached seventeen times in fifteen days. I had previously Confirmed, principally in the Diocese of Down, fifteen times, so that on the whole I have been thus engaged thirty times. The number of persons was 3975; a very respectable number, and, generally speaking, orderly congregations. Amongst my candidates, I had two Clergymen. One of them of my own Diocese, whom I had ordained both Deacon and Priest at Killaloe: however, on the principle of *fulfilling all righteousness*, as stated in Secker's excellent Sermon on Confirmation, I did not hesitate to admit him. He had had no previous opportunity, being a native of this part of the country, where a general Confirmation had not been held for fourteen years. The other was from the Diocese of Derry,

his parish being contiguous to one of my own, where I was Confirming. I hesitated with regard to him, lest I should be *going beyond my own line* : but on the whole, as he was very anxious, and was similarly circumstanced to the other, I judged it better to admit him. Is it not astonishing, that in this country, where more than perhaps in any other country in the world, the value of Confirmation in a secondary point of view is obvious, that ordinance should be almost entirely neglected ? Yet such I am told is the case, not only in Killaloe and here, where I have experienced it, but generally in other Dioceses. I am persuaded the benefit of it is great, as a mean of attaching persons to the Church ; and for that account, as well as for other reasons, and as being so peremptorily required by the law, I

trust that, God willing, it will be kept up here. We are very awkwardly circumstanced here with respect to Baptism, which is almost constantly administered without sponsors. This is part of the dissenting leaven, which our Clergy have admitted, with more regard to the scruples of others, as I take it, than to their own obligations, and to the character of the Church. The fact is, they are placed in this part of the country in an awkward situation with respect to Presbyterians, as in other parts, more especially with respect to Papists. But instead of troubling you with more observations on this matter, I will inclose a copy of a circular letter which I have just prepared for my Clergy, which by the manner of adverting to the several topics, will let you a little, if you take the trouble of reading it, into some

particulars of the state of my Diocese, and of my views concerning it."

With reference to dilapidations either of Churches, or Parsonage-houses, the Bishop says, "You are struck with my notice about the architect of the Board here, (the Board of First Fruits probably.) The fact is, that all this business falls under the Bishops here, the Archdeacon having no jurisdiction. . . . As to the *strength* of the measure, surely it is no more strong, than sending a Rural Dean to inspect, which, if I mistake not, your Bishop does perpetually. The only material difference is, that the architect can do effectually, what the Rural Dean will or can, probably, do only superficially. A course of this kind seems to me the only one for obviating much of the evil incident to dilapidations. But the whole law about

that matter is extremely defective: and few things could be devised more useful for the Church, both in England and Ireland, than a well-digested measure for that purpose. If I were on the English bench, I should be much inclined to take it up, but our periodical legislative character affords poor opportunity for any thing of that sort. By the way, I am at this moment contemplating an application to Parliament for an Act, which would be productive of great benefit to my Diocese, if I can succeed in it. The Chancellorship and Archdeaconry of Connor are two large sinecures, endowed with the Rectorial tithes of eleven parishes, the Vicarages of which constitute seven benefices, not one of which, with about two exceptions, can do more than keep the Incumbent from starving, and those two are but indifferent things.

My object is to let the Rectorial and Vicarial tithes in each parish go together, charged with the cure of souls, and to annex the best Living in each division to the Chancellorship and Archdeaconry respectively." There was a third dignity, (I think the Precentorship,) to which were appropriated one parish, and the Rectorial tithes of another, the cure of which was discharged by a Vicar. The Bishop, who was Patron of the dignities, had a Bill prepared for effecting his object, of which Mr. Goulburn, Secretary for Ireland, "both from duty and inclination," kindly took charge in the House of Commons, and the Archbishop of Canterbury in the House of Lords. A measure so excellent, both in itself, and as an example, was not likely to meet with opposition, and the Act (5 Geo. IV. c. 80.) was passed, by means

of which the sinecures were abolished, and each of the twelve parishes was placed under a separate Incumbent, with incomes of different amount, but of which the lowest was £120, and the others varied from £240 to £515.

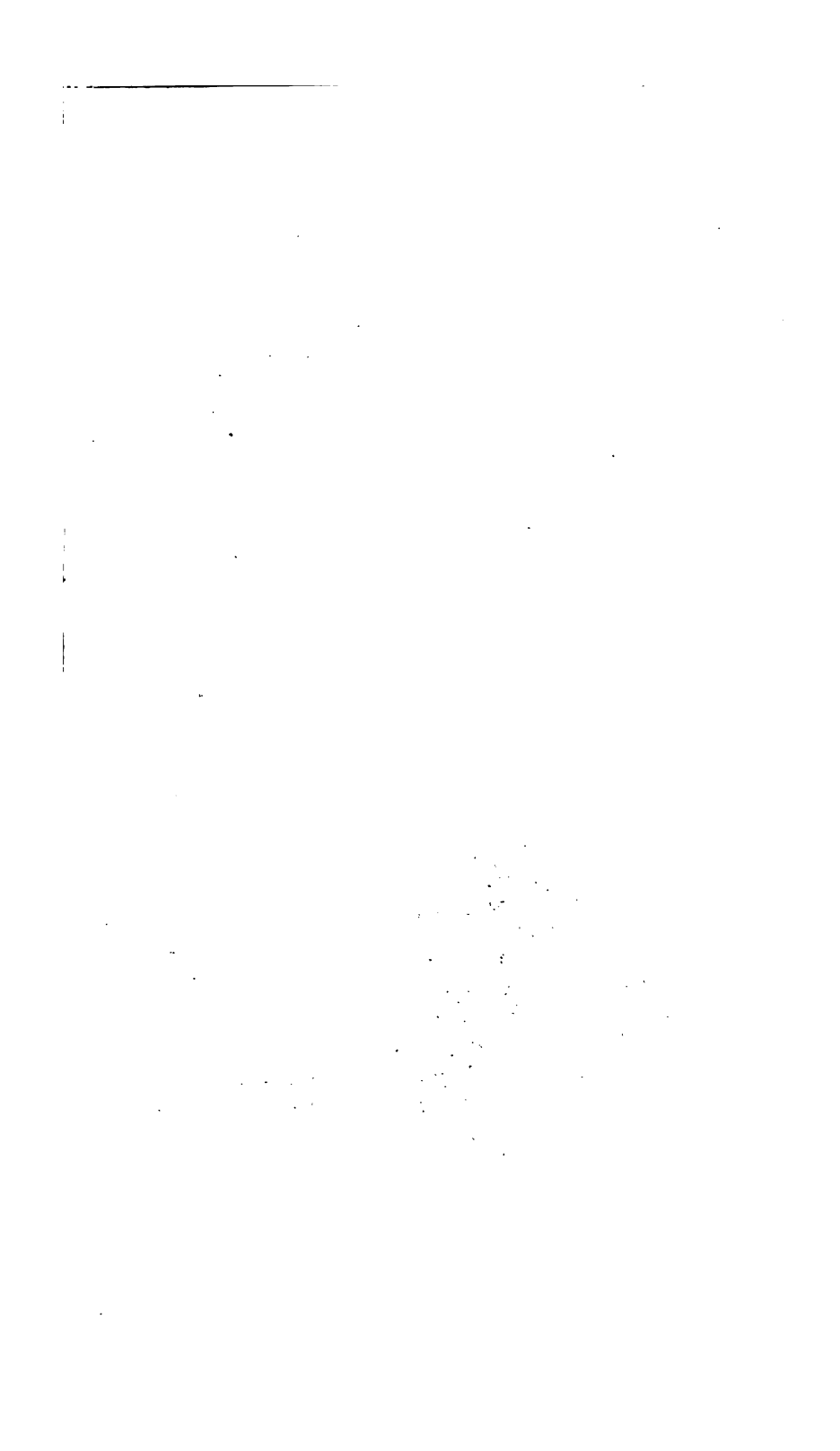
The following extract is an instance of the quiet playfulness of the Bishop's manner, when speaking or writing to an intimate friend. Letters addressed to the Bishop at Holywood having been delayed, he says, "My address is Knocknagoney, a thorough-bred Irish word, meaning under a majestical sound simply Rabbits' Hill, the name of the townland where my house is situated. My landlord called the house Ashfield, out of respect to a single tree of that genus, which stands in front of my windows; and out of respect to my landlord, I used the name. But, as I have agreed for a

permanent occupation of the house, I shall give up that name, and confine myself in future to the other. So much upon a subject of little interest to you, unless it shall be satisfactory to you to be informed, as a general truth founded upon the above-named particular one, that *Knock* in Irish means a hill. As to the *goney*, c and g, I think, are cognates, and the word appears to be just the English word for rabbit, and no more."

Here the Bishop determined to fix the Episcopal residence. The spot, and the view which it commanded, had pleased him upon his first visit to his new Diocese; and its situation at the distance of about three miles from Belfast, the most important and flourishing town in the North of Ireland, seemed to render it a desirable position from which the influence of

the Episcopate over the rest of the Diocese might be conveniently exercised. The small house in which the Bishop and his family had occasionally resided was, I think, made available as a portion of the future mansion; and to enable him to encounter the expense of building, the Bishop obtained a loan from Government of some thousand pounds, to be repaid in a specified number of years. Money was also required for the purchase of the demesne adjoining; and the law-expenses attending the title, and mode of tenure, were not inconsiderable. Consequently, when the mansion was at length completed, the Bishop found himself involved in an outlay which greatly exceeded the amount upon which he had calculated.

Towards the conclusion of 1823, Bishop Mant completed his Metrical





London: Published by W. & A. Groom, 1804.

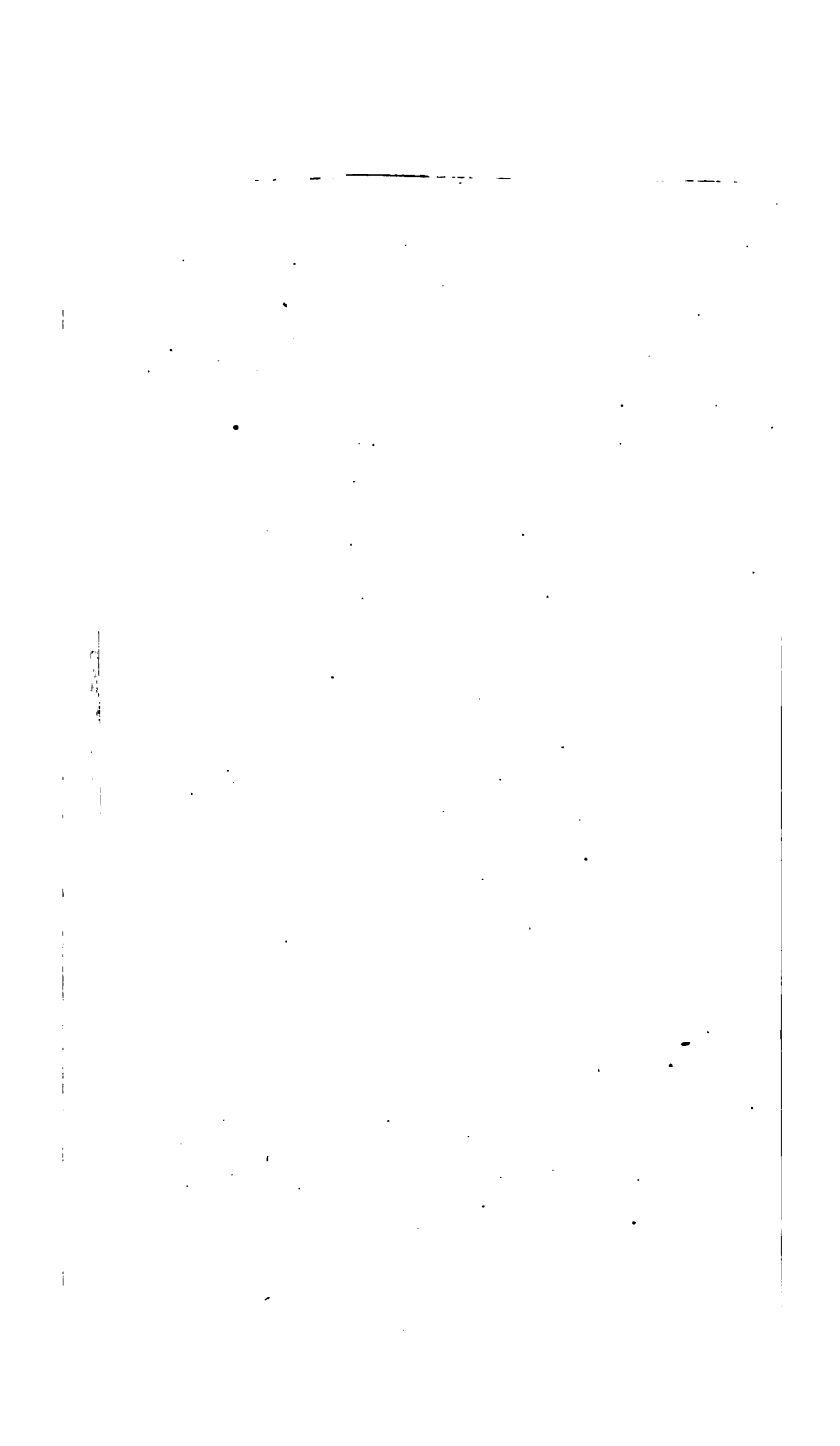




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Fig. 2





Version of the Psalms, "founded on the basis of the authorized Bible Translation, and compared with the original Hebrew." The rhythm of the old *unmetrical* Translation in the Prayer Book, constructed to a great degree upon the rhythm of the Hebrew original, is in itself so beautiful, and has deservedly obtained such strong hold upon the memories and the hearts of the members of the Church of England, that no metrical translation has perhaps much chance of becoming generally popular. Bishop Mant was sensitively alive to the bare possibility of his Version being considered as disparaging, even in the slightest degree, to the two authorized Metrical Versions, and anxiously guarded against any such suspicion. He also expressed good-humouredly his apprehension, that the

ultimate destination of his own Version might be the shelves in a bookseller's shop. Notwithstanding this depreciating anticipation, I feel no hesitation in expressing my opinion, that it is a very valuable publication, perhaps, for its size, the most useful Book on the Psalms that we possess. In his very instructive and interesting Introduction, he mentions his obligations to Bishop Horne's Commentary, to Bishop Horsley's Translation and Notes, and "most especially to Bishop Lowth, in his learned, judicious, and most elegant Prælections on the sacred poetry of the Hebrews." From these writers, especially the last, he has drawn largely in the Introduction prefixed to each Psalm, and in the notes, which, together with the Hebrew criticisms, stamp considerable value upon the Book, even if the Version is not taken into the

account. The Version itself, however, for closeness to the original, and for poetical taste and spirit, appears to me to be very good—equal at least, if not superior, to any other that has fallen in my way. Three or four specimens, taken out of the whole number of Psalms, without any very careful selection, may allowably be given. The equable tone and practical sentiments of the fifteenth Psalm, seem to be well rendered in the following :

1. Who, O Lord, a welcome guest,
In Thy dwelling place shall rest?
Who, O Lord, inhabit still,
On Thy own most holy hill?
2. He who walks where virtue leads;
He who acts as justice bids;
He who speaks, and speaks alone,
What his conscious heart will own.
3. He from malice guards his tongue;
He withholds his hand from wrong;
Nor against another's fame
Dares the slanderous tale proclaim.

5. See Him firm in justice seated
Through the earth His love display.
6. By His Word was heav'n created,
By His Spirit heav'n's array.
7. He the swelling billows ruling
Piles aloft the wat'ry heap :
And within His stores controlling
Treasures up the ocean-deep.
8. Be His fear by earth attested !
All its tribes revere their God !
9. For He spake, and it existed ;
He commanded, and it stood.
10. God the heathen's counsel blasteth,
Makes the thoughts of nations vain :
11. God's decree for ever lasteth,
Evermore His thoughts remain.
12. Blest Jehovah's chosen nation !
Blest the people of His grace !
13. From His holy habitation
All He marks of human race :
14. He from heav'n, in glory seated,
All the tribes of earth surveys :
15. He, who all their hearts created,
He of all discerns the ways.

16. Not the chief his serried lances,
 Not his strength secures the brave :
17. All in vain the war-horse prances,
 Weak his strength his lord to save.
18. Lo ! Jehovah's eye is over
 Those who fear Him, those who trust :
19. Them in time of dearth to cover,
 Heal and raise them from the dust.
20. Rests our soul in expectation,
 Till the Lord His help dispense :
 He the strength of our salvation,
 He our buckler and defence.
21. On His name our hopes are planted,
 Glad in Him our hearts shall be.
22. Be to us Thy mercy granted,
 As we trust, O Lord, in Thee !

The admirers of Milton will perhaps not be displeased with the adaptation of the metre of his Hymn on the Nativity, to the fortieth Psalm, of which, that I may not trespass too much either on the Bishop's book, or on the patience

of my reader, I shall give only the five first stanzas.

1. With fix'd and patient eye
I look'd for God most High;
And He inclin'd, and listen'd to my woe.
2. Forth from the howling pit
He drew my clay-bound feet,
Plac'd on a rock, and bade them firmly
go:
3. And taught my lips to sound abroad
An hymn of rapture new, an anthem to our
God.

Many shall see and hear,
Shall thrill with holy fear,
And on Jehovah's might secure rely.

4. O blest the chosen race,
Thrice blest are they who place
Their trust unshaken in the Lord most
High:
Nor turn to other hopes aside,
The wand'rings of deceit, the swelling
vaunts of pride.
5. How great, how countless seem,
My God, thou Lord supreme,

The wond'rous works of Thine Almighty
hand!

The counsels of Thy mind
In love to lost mankind

O who can fathom, who can understand?
Would I recount them and declare,
They're numerous beyond measure, vast
beyond compare.

The same metre is again adopted,
and managed with much poetical spirit,
in the Version of the fiftieth Psalm.

One of the most sublime of these
songs of Sion is the sixty-eighth, sup-
posed by the excellent Bishop Horne
to have been sung on the removal of
the Ark of the Covenant. The Ver-
sion given by Bishop Mant appears to
me to be very spirited, but here also I
shall merely give as a specimen four
stanzas,—four verses of the Psalm out
of thirty-five.

1. Let God arise; and speedy flight
Wide o'er the earth His foes shall chase:

Who hate His name, shall fear His might,
And flee the terrors of His face.

2. Behold, they fade with swift decay,
As smoke that melts in air away:
As wax that feels the searching fire,
Before the sight of God th' ungodly shall
expire.

3. Let God arise: with joyful voice
The righteous shall salute their King:
In God with bounding heart rejoice,
To God with songs of triumph sing.
4. Shout, and your voices raise on high
To Him, who rideth on the sky!
Shout, and the Majesty proclaim.
Of HIM who ever is: JEHOVAH is His name!

Throughout there is great variety of metres, which are severally adapted, with much judgment and discrimination, to the tone and subject of the Psalms, sometimes calm and equable, sometimes supplicatory, sometimes plaintive, sometimes jubilant. I am persuaded, that the lovers of Scriptural sentiments and Scriptural poetry may

derive from the perusal of the book both gratification and improvement.

In the Spring of 1829, the hearts of the Bishop and Mrs. Mant were gladdened by the marriage of their only daughter, Agatha, to Mr. Martin, a highly respectable Clergyman, possessed of great talents, and extensive attainments; particularly amiable in his manners; and of character and conduct unexceptionable. He is now Dr. Martin, and has for some time been the Incumbent of Killoshandra, in the county of Cavan, where, during the scarcity of food in 1846-7, he and his excellent wife, who inherits the beneficent energy and activity of her parents, did their utmost, both from their own resources, and by soliciting the aid of their friends in England, to relieve the distress and suffering of the poor people around them.

In the year 1830, the Bishop was appointed one of the Commissioners under the Great Seal, for inquiring into the state of Ecclesiastical Unions in Ireland. The inquiry was conducted with great labour and diligence the following winter and spring, chiefly by his Grace the Lord Primate of Ireland, assisted by the Bishops of Down and Connor, and of Cloyne; and the Report of the Commissioners was presented to his Majesty King William IV. in April 1831, and ordered by the House of Commons to be printed in July^a.

Bishop Mant's publications after his removal to Down and Connor were very numerous; but, in the midst of his literary occupations, his attention to the care and interests of his diocese were unremitting. He every year held

^a From Memoir in Church Magazine, July, 1840.

a Visitation of his Clergy, and on each occasion, I believe, delivered a Charge. His Clergy found in him a governor whom they could at once look up to with respect, and regard with affection; and the laymen of the Church, who had opportunities of uniting with him in the management of various religious Societies, could bear testimony to the active, regular, and business-like manner, in which he conducted the affairs in which they were together engaged*.

When residing at his Palace, he was in the habit of constantly preaching, either at Belfast, or at his parish church of Holywood, or at some other church in his diocese. It had been his intention to reside in his diocese during the summer, and in Dublin during the winter; and while in the latter city, he especially gave unremitting and vigilant attention

* Church Magazine.

to every measure affecting the welfare of the Church, and in a clear and decided manner expressed his sentiments upon such measures, either in person or by his pen. "In political affairs, the Bishop of Down and Connor took little part[†];" but was strongly impressed with the importance of maintaining the established institutions of the country, and repeatedly "expressed his satisfaction, that, as an Irish representative Bishop, he had twice in Parliament given his vote against the aggressive claims of the Romanists; once as the Bishop of Killaloe, 1821; and again as the Bishop of Down and Connor, in 1825^{*}." I do not recollect that he ever actually spoke in the House of Lords. He rose for that purpose on one of the occasions just alluded to, but did not catch the eye

[†] Church Magazine. ^{*} Church Magazine.

of the Chancellor. The last time that it became the turn of his diocese to appear in Parliament, he did not, I think, take his seat.

Mrs. Mant for many years had suffered much from rheumatic gout, and was ill-able to bear the cold of the Episcopal residence at Knockagoney, which unhappily had a northern aspect. Double windows did not effectually counteract this evil, and the health of one so dear to him induced the Bishop occasionally to spend some months in Bath. Here also he frequently preached; and he readily gave his valuable assistance in the pulpits of his clerical friends, whom he visited in England; an assistance by which the writer of this Memoir has repeatedly benefitted, much to the satisfaction, and, he trusts, to the edification, of his parishioners. In his social intercourse with persons pre-

viously perhaps but little acquainted with him, there was a quiet, gentle courtesy, and calm self-possession, not unmingled with a readiness for any thing bordering on humour, which were very pleasing. And the two former qualities, together with a quickness of perception of the clearness or defect of a statement, or of the real strength of an argument, were very apparent in any thing approaching to serious discussion.

On the 2d of April, 1846, Bishop Mant was deprived by death of the affectionate partner of his labours, his joys and sorrows, to whom he was so tenderly attached. Her constitution had been completely worn out by her painful malady, a malady of many years continuance. The event was communicated to me by the afflicted husband in an affecting letter, which shewed

how deeply he felt his loss. She had long been in a state of suffering, I think, hardly able to move, but still, when the actual separation came, it indeed grieved him to the heart. In fact, he never seemed to have recovered it. His two dutiful and affectionately-attentive sons did their utmost to console him, and one or other of them made a point of being always with him; but the iron had entered into his soul.

In the spring or summer of 1847, I had the gratification of receiving him in my Vicarage, and he kindly preached in my church on Whitsunday, and Trinity Sunday, other portions of the duty being taken by his eldest son, and by a nephew of my wife, who had been ordained by Bishop Mant to the Priesthood. He retained his calm, quiet, cheerfulness of manner, but it

was evident that the remembrance of his loss was hanging heavily about him.

In the summer of 1848, Bp. Mant, for a short time, took a lodging in Oxford, and afterwards allowed himself the melancholy satisfaction of visiting Southampton, and Buriton, and other places in Hampshire and Sussex, which were endeared to him by the recollection of early happiness.

Upon his return to Ireland, he engaged in the fulfilment of his Episcopal duties with his wonted zeal and energy. On the 12th of September, he completed a tour of Confirmations in the county of Down—his seventh general tour in twenty-five years. He held an Ordination on the 24th of the same month; consecrated a church on the 26th; and presided at three important Meetings of the Society for the Propagation

of the Gospel in foreign parts on the three following days^a. Archdeacon Mant, writing on the 4th of November, 1848, (Saturday,) from Ballymoney, in the north of Ireland, to one of his father's most valued friends, says, (speaking of his father,) "It has pleased Almighty God to take to Himself his spirit on Thursday, the day before yesterday. He has been for some time on a visit to his sister, Mrs. Phillott, and was in his usual health till Friday, (October 27,) when he felt languid and weak. This continued till Monday, when he rallied a good deal. My brother, who lives about ten miles off, came to see him, and he dictated some letters on business (for his sight had lately failed) with his usual clearness of expression. He was taken ill that night, and on Tuesday

^a From the information of his eldest son.

they wrote for me. My residence, Hillsborough, is fifty miles off; and I left home at midnight, on receiving the letter, and found him next morning quite prostrated in body, but conscious, and aware of his condition. His disease was erysipelas with low fever, and no hope was entertained of his recovery. He had no pain, or suffering, but weakness; but he sank rapidly, and at length resigned his spirit without a struggle or a sigh. You will lament his removal, both for the sake of his family, and especially of the Church, of which he was so distinguished an ornament, and so true a son.

“It is a satisfaction to us, however, that he has been removed without any tedious, painful, or wasting disease, but (till within a few hours of his death) in full vigour of mind, and activity of body for his age. . . . He has been

mercifully spared the endurance of *blindness*, which was approaching from a cataract, and which, I think, he dreaded. His labours are over, and he is, I trust, gone to his reward."

It was observed, that Bishop Mant's publications were numerous after his removal to the See of Down and Connor. Like that strenuous and ever-ready defender of the Church of England, the holy, learned, and accomplished Hammond^b, Bishop Mant composed with very great facility. When

^b His *Considerations of Present Necessity concerning Episcopacy* were drawn up after ten o'clock at night in a friend's chamber, who professes that, sitting by all the while, he remembers not that he took off pen from paper till he had done; and the very next morning he sent it to the Press. So likewise he began his *Tract of Scandal* at eleven at night, and finished it before he went to bed. Fell's *Life of Hammond*.

not actually engaged in the affairs of his diocese, whether at Knocknagoney, or at Dublin, or in Bath, or visiting his friends in England, his mind and his pen were never idle, but always at work on some literary undertaking; the object of which was, generally, in some way to promote attachment to the Church of which he was so zealous and laborious a Minister, and to recommend more earnest attention to her beautiful Ritual and Offices. With a well-furnished mind and memory never permitted to lie fallow, and a large and well-selected library, his materials were always at hand, and his fondness for poetry induced him to embrace every opportunity of accompanying his reflexions with some metrical effusions, composed in a strain of genuine piety.

As an author, Bishop Mant had one

very useful qualification,—too seldom possessed, or too much neglected in these days,—I mean, that of constructing *Indexes* to his successive works, a labour which, from long experience, he dispatched with much skill and readiness. The Version of the Psalms, for instance, is followed by four Indexes; that on the Minor Festivals, by three; and the value of the two important Volumes of the History of the Irish Church is very greatly enhanced by the copious Indexes by which they are accompanied.

Another merit which may be ascribed to Bishop Mant, is his scrupulous accuracy in verifying his authorities, where any matter of fact, or any statement of doctrine, is concerned; an accuracy which, in every thing, formed a prominent feature in his character.

In 1828 was published an octavo

volume, entitled, "Biographical Notices of the Apostles and Evangelists," to which is prefixed a very pleasing Dedication to Lord George Beresford, Archbishop of Armagh, very characteristic both of the Primate, and of his Suffragan and friend. The nature and object of the book may be best given in a few extracts from the Preface. "In the Biographical Notices, I have endeavoured to give a familiar, compendious, and, so far as circumstances would permit, an authentic account of those holy persons, whom it pleased the Divine Providence to employ as His instruments for the first preaching of Christianity to the world, and whom our national Church judges worthy of an annual commemoration. All the information, which the early writers of the Church furnish upon this subject, is to be found in Dr. Cave's 'Lives

of the Apostles,' from which Mr. Nelson derived the materials for the historical part of his 'Companion to the Festivals;' and still more fully in Dr. Lardner's 'History of the Apostles and Evangelists, writers of the New Testament.'

"The Reflexions, which follow the *Biographical Notices*, are such as have offered themselves to my mind on a contemplation of the character of the individual Saint, or of the incidents in which the sacred history describes him to have been engaged. I hope that the connection will appear sufficiently obvious: still more, that the two together will be found conducive to the promotion of a sound faith, and a correspondent practice.

"To this end, prayer for the Divine grace is necessary. To the *Notices*, therefore, and the *Reflexions*, Collects

are subjoined, with reference to some of the leading topics which will previously have been submitted to the thoughts of the reader. I have selected prayers from our Liturgy ; because I know no better ; and because I think and feel, that the more thoroughly the contents of that Book are instilled into a Christian's mind, the more highly it will be prized, and the more excellent will be its effects.

“The foregoing particulars formed the original plan of my undertaking. In the progress, or rather towards the end of it, a thought occurred, that a *metrical sketch* of some prominent idea, suggested by the previous narrative or reflexions, might give an interest, and render it more useful by rendering it more agreeable. The little poems at the end of the different articles, (if indeed the term be not misapplied to

such effusions,) were in consequence annexed. If they produce the desired effect, it is well: at all events, they will occupy but a small portion of the time of the reader, as they occupy but little of the book."

In justice to Bishop Mant, I must allow myself to make one more extract. Speaking of Nelson's "Companion to the Festivals," he says: "I trust I shall not be thought desirous of depreciating that book by the present attempt, in a course not altogether dissimilar. Since the time of its publication in 1703, that book has enjoyed a circulation second perhaps to none but the Holy Scriptures and the Book of Common Prayer: and it has done during that period, and probably will continue to do, more good in its generation than almost any other. But the 'catechetical form,' into which the

author chose to throw the whole subject of his papers, 'hoping thereby they might become more universally instructive,' does not contribute to render them more alluring and agreeable."

Attention to the orders of the National Church, especially with respect to the observance of Saints' Days, appears to be gradually gaining ground throughout the kingdom ; and for such occasions, perhaps hardly a more useful book can be recommended, either for family reading, or as a Lecture in church, than this volume by Bishop Mant. In addition to much sound doctrinal and practical divinity, it will probably be found to furnish, to the generality of readers, a more accurate knowledge of several portions of the New Testament, particularly of the Acts of the Apostles, as well as a solid foundation for Ecclesiastical History. A single

specimen of the "metrical effusions" may allowably be given. It is that for the Nativity of St. John the Baptist.

Hark through the lonely waste
 By foot of man unpaced,
 "Prepare the way," a warning voice resounds!
 "Level the opposing hill,
 The hollow valley fill,
 Make straight the crooked, smooth the rugged
 grounds;
 Prepare a passage, form it plain and broad,
 And through the desert make a highway for our
 God!"

Thine, Baptist, was the cry,
 In ages long gone by
 • Heard in clear accents by the prophet's ear:
 As if 'twere thine to wait,
 And with imperial state
 Herald some eastern monarch's proud career:
 Who thus might march his host in full array,
 And speed through trackless wilds his unresisted
 way.

But other task hadst thou
 Than lofty hills to bow,
 Make straight the crooked, the rough places
 plain.

Thine was the harder part
 To smooth the human heart,
 The wilderness where sin had fix'd his reign ;
 To make deceit his mazy wiles forego,
 Bring down high-vaulting pride, and lay ambition
 low.

Such, Baptist, was thy care,
 That no obstruction there
 Might check the progress of the King of Kings ;
 But that a clear high way
 Might welcome the array
 Of heavenly graces which His presence brings ;
 And where Repentance had prepar'd the road,
 There Faith might enter in, and Love to man
 and God.

This volume on the Apostles and Evangelists was, towards the conclusion of the year 1830, followed by another of similar character, entitled, "Scriptural Narratives of those passages in our Blessed Lord's Life and Ministry, which are subjects of annual commemoration in the Church." This work is constructed almost precisely

on the same plan with the former, each section consisting of *narrative, reflexions*, some *collects* of the Church, and a *short poem*. Most of the remarks which were offered on the volume on the *minor Festivals*, are applicable to this work, which shews the same accurate acquaintance with the Scriptures, the same readiness to make use of what had been advanced by previous writers, the same sound theology, the same practical tendency, the same sober piety.

The Bishop published in March, 1847, two duodecimos, very prettily got up^c, entitled, “*Feriæ Anniversariæ. Observance of the Church’s Holy-days no symptoms of Popery.*” Although the date of the publication is so recent, and *out of the order of time* which has hitherto been observed, these volumes

^c By J. W. Parker, West Strand.

are mentioned here, from their connexion with the two octavos previously noticed; to which they are, indeed, subsidiary. The first of the little volumes is upon the *Feasts*, the second upon the *Fasts*, of the Church. The reader, upon opening them, will be perhaps surprised at the extent and accuracy of the Author's acquaintance with the writers of our Church, and with the *cloud of witnesses* which he has brought to bear upon his subject, and to support and enforce his exhortations. Certainly he will be gratified—and not a little interested and instructed, at being thus introduced into the society of so many learned and holy men, from the expression of whose sentiments he may derive improvement and edification. Indeed, in a point of view, merely historical and literary, the two volumes deserve attentive perusal. I

may perhaps be permitted to quote an extract from the "Life of William Wilberforce, edited by his Sons," which occurs towards the conclusion of the volume on the Fasts, "Friday, Sept. 9. (1803.) Destined this day for fasting, *meo more*, with that degree of abstinence, which may best qualify my weak body to go through the day without molesting the soul. My chief objects in this humiliation are, to deplore the sins of our country, and still more my own grievous share of them; my manifold provocations of the righteous displeasure of my God and Saviour." A few pages after occurs the beautiful sonnet of Wordsworth on the *Decay of Piety*.

Before I finish my notice of these volumes, it may be well to give a sonnet by the Author of them on the observance of Saints' Days.

Not that to them we pray, whose work is done,
 Not that through them who ran their earthly
 race,
 Frail like ourselves, tho' strong in heav'nly
 grace,
 For aid we supplicate our race to run.
 Not for such cause the Church each SAINTED son
 Thankful commemorates; but as guides to
 trace
 More clear our passage to the appointed place,
 Proofs of the battle fought, the victory won.
 Lov'd names! Apostles in communion bright,
 The Martyr's noble brotherhood, and they
 "Whose praise is in the Gospel!" But with
 might
 Divine or mediatorial to array
 Created beings—'twere to choose dark night
 To walk in, and reject the golden day.

In one of these volumes allusion is
 made by Bishop Mant to another of
 the same size and character, published
 in the preceding year, (1846^d.) "Re-
 ligio Quotidiana, or, Daily Prayer the
 law of God's Church." This little book

^d J. W. Parker, West Strand.

is constructed nearly on the same model with those which have just been noticed, consisting of an earnest expression of the Bishop's wishes and sentiments, supported by numerous and interesting references to the writings and examples of those who, in successive generations, have supported and adorned the national Church, "the distinguished Church-men and Church-women of earlier times." This was followed in the year 1848,—the year, in which this earnest and devoted servant of the Most High was called from the scene of his earthly labours,—by the "Matin Bell, or the Church's call to Daily Prayers;" a Poem consisting of fifty-one nine-line stanzas, in which the whole subject is felicitously brought together into one view. In the spring of 1848, the Bishop for a short time took a lodging in Broad Street, Oxford, not far from

the residence of his early publisher,
Mr. Parker, and hard by and in sight
of the spot,

Where
Cranmer, Ridley, and Latimer
Bore their last testimony
To the truth of God, as set forth by
THE ENGLISH REFORMATION.
&c. &c. &c.

The Poem is dedicated to the University of Oxford,

"Under whose auspices, fifty-five years ago, the Author commenced his theological studies, and of whom he gladly embraces this occasion for expressing his grateful and affectionate remembrance. May 21, 1848."

Near the conclusion of a short Preface, the Bishop gives two lines from George Herbert,

A verse may catch him who a sermon flies,
And turn delight into a sacrifice.

As a specimen of the metre, and the tone of feeling, under which the Poem

was composed, a single stanza may be given, (the 46th,) addressed to that Church which he loved and served.

Yet still be mine to serve thy holy laws,
 Subservient still to God thy Saviour's claim,
 If so, my waning taper as it draws
 Nigh to its close, with no uncertain aim
 May shed a lucid and unflickering flame:
 So might I stand on my sepulchral stone,
 As one, who, conscious much of faults to
 blame,
 Yet wish'd to live the Church's faithful son,
 And what in youth he vow'd, durst not in age
 disown.

In less than six short months the light of his "waning taper" was extinguished; extinguished in one sense,—but in his example and in his works his light will, I trust, continue to shine to the edification of successive generations.

From the similarity of their subjects, it seemed expedient to group

together the five or six publications last mentioned, though with some infringement of the *order* of publication.

In 1832, Bishop Mant published in 12mo, "The Gospel Miracles in a series of practical sketches, with illustrative conversations*." In the introductory conversation he states his object to be, to produce the effects of "exhibiting the different miracles more fully, and in all their parts, to the mind of the reader; of elucidating what may be obscure in them; of impressing them more strongly on the understanding, and engaging the best feelings of the heart; of inducing or strengthening a conviction, that He who wrought them is not only a Teacher come from God, but, in its special and appropriate sense, 'the Son of God;' of recommending to admira-

* Rivingtons.

tion, affection, and imitation, His moral perfections, which are in no actions of His wonderful life more completely exemplified than in those exercises of His wisdom, goodness, and compassion, as well as of His power, &c. &c." The illustrative conversations, short as they are, convey much useful and interesting information, derived from intimate acquaintance with the whole body of the Scriptures, from ancient writers, and especially from the accounts given by modern travellers of the country in which the miracles were worked. The poetical sketches, given in a great variety of metre, appear well calculated to effect the object of the Author, by fixing the attention on all the circumstances of each miracle. The commencement of the Gadarene demoniac may be given as a specimen.

Couch'd in the depth of yon sepulchral gloom,
 What shape is that of horror and dismay?
 Grim are the lifeless tenants of the tomb;
 But far more grim that living man than they.
 Uncloth'd, unhous'd, no pow'r can tame his mind;
 Fetters his limbs, nor manacles can bind:
 'Gainst all he meets his rage malignant burns,
 Till, lacking other scope, fierce on himself he
 turns.

Ah! well the miserable man is known:
 Of earth-born, earth-bred plagues no victim he!
 Of passion wild, subverting reason's throne;
 Of moonstruck madness; vacant idiotcy;
 But of the angels, who rebellious fell
 From their first state, and since with darkness
 dwell,
 Left for a space at will on earth to roam,
 One on that man has seiz'd, and made the wretch
 his own.

One, said I? One?—alas! as serried stand,
 Beneath the legionary eagle's shade,
 Cohort by cohort rang'd, and band by band,
 Him their abode have countless demons made.
 And so with startling shout, or fearful yell,
 Thro' den and cave, o'er mountain, rock, and fell,

With hurried step the wild demented runs,
 Nor beetling cliff he heeds, or foaming torrent
 shuns.

Oft has his frantic form surpris'd with fear,
 As wont his solitary range to take,
 On Gilead's heights the hardy mountaineer,
 Or the lone fisher on Tiberias' lake.
 Oft has his form by Gergesa been seen ;
 Oft fill'd with dread the peaceful Gadarene ;
 As in the tombs the sullen maniac lay,
 Or rush'd infuriate forth to seize his passing prey.

Forbear thy terror, Gadara ; and thou,
 Send Gergesa, thy fearless children round.
 Ye, at his rage who trembled, see him now,
 All cloth'd and harmless, seated on the ground.
 There see him taking on the ground his seat,
 All cloth'd and harmless, at the Saviour's feet :
 His foot hath found, like Noah's dove, its rest ;
 For HE hath still'd the storm which tempest
 his breast.

These are followed by seven more stanzas of similar force and spirit.

In the following year (1833) appeared, " The Happiness of the Blessed,

considered as to the particulars of their state; their recognition of each other in that state; and its difference of degrees."

"To the several sections of the Treatise are annexed short poems, which, as they are not intended to carry forward the argument of the Treatise, so they will be found, I hope, not to impede it; at the same time, they may have the effect of giving prominence and emphasis to the sentiments which are conveyed by them." Besides these short poems introduced into the body of the work, there are towards the conclusion of the volume, eighty-five Sonnets, entitled, "Musings on the Church and her Services." One of these—that on the Observance of Saints' Days—has been already given. One additional specimen may be given, (the xxviiith.)

CHURCH BELLS.

What varied sounds from yon grey pinnacles
 Sweep o'er the ear, and claim the heart's reply!
 Now the blithe peal of home festivity,
 Natal or nuptial, in full concert swells:
 Now the brisk chime, or voice of alter'd bells,
 Speaks the due hour of social worship nigh:
 And now the last stage of mortality
 The deep dull toll with lingering warning tells.
 How much of human life those sounds comprise;
 Birth, wedded love, God's service, and the tomb!
 Not heard in vain, if thence kind feelings rise,
 Such as befit our being, free from gloom
 Monastic: pray'r that communes with the skies;
 And musings mindful of the final doom.

With the exception of the *Tocsin*, or
 Alarm-Bell, in this simple poem, are
 shortly touched the several subjects
 which Schiller has expanded so poeti-
 cally in his "Lay of the Bell".

' See the English translation, (with Retzsch's
 spirited outlines,) by that accomplished and
 elegant scholar, E. B. Impey, Esq. of Ch. Ch.
 Oxford.

The "Happiness of the Blessed" appears to have been one of the most popular works of Bishop Mant, as it had reached a sixth edition, 1848. The pious and contemplative mind may derive much food for thought, both from its prose, and from its poetry.

The same solemn train of sentiment which pervades "the Happiness of the Blessed," is found also in "the Sundial of Armoy," a Latin Poem in Sapphics and Adonics, with a free English translation in a metre somewhat similar. The subject was suggested to the Bishop during a visit to his youngest son Frederick*, Rector of Armoy, in the north of the county of Antrim, by a sun-dial in his garden, on which the

* Author of those two very spirited and vigorous Poems, "the Rubi," and "Reginald Vere."

inscription is, "Sole oriente, fugiunt tenebræ."

A few of the first stanzas will give an idea of the tone and rhythm of the Poem.

Where, bright with many a leaf and flower,
 In summer warmth a garden glows,
 And many an elm of ancient power
 O'ershadowing grows :

Where the smooth circling sweep embraces
 The spreading beech and lowlier bay,
 And mid green turf the dial traces
 Each sun-bright day :

(There, where you see God's house arising,
 In beauty new, tower, spire, and shrine ;
 Thine, Son belov'd, that work's devising,
 Its labour thine !)

A servant of the Lord was gazing
 On things around with placid eye,
 Meanwhile his thoughts from earth upraising
 To things on high.

“ Night flies before the orient morning ;”
 So speak the dial's accents clear :
 So better speaks the prophet's warning
 To ears that hear.

“ Night flies before the sun ascending ;”
 The sun goes down, the shadow spreads ;
 O come the day which, never ending,
 No night succeeds !

After fifty or sixty intervening stanzas,
 (in some of which the Bishop alludes,
 with deep feeling, to the death of his
 beloved wife,) the sentiment is repeated
 towards the conclusion of the Poem.

O come the day, the dark to brighten,
 When, breaking on the distant view,
 What faith believes shall sense enlighten,
 And prove it true !

O come the day, in thought expected,
 By tongue proclaim'd, when saints shall
 meet,
 (Be mine such bliss,) by God perfected,
 In God's own seat !

Such bliss be mine, all-righteous Father,
 All worthless I, save for His name,
 Who comes His purchas'd flock to gather,
 His own to claim.

These volumes of mingled prose and verse were followed in 1835 by "The British Months; a Poem in Twelve Parts," in two volumes ^b.

This Poem, composed in an easy flow of versification, is marked throughout by the Author's habitual piety to God, and by his kindliness of feeling, both to his fellow-men, and the brute creation. It displays extensive and varied reading, correct taste, and love for rural scenery, accurate and minute observation of nature, considerable knowledge of English botany, and intimate acquaintance with the habits of the various birds which inhabit, or which visit, this island,—their modes

^b Published by John W. Parker, West Strand.

of flight, their song, their nidification, and their instincts. They are two pleasing volumes, and have been adopted by the Society for Promoting Christian Knowledge, on its supplemental catalogue. There is something touching in the manner in which he speaks of being reminded of early happiness by the sight and the fragrance of spring flowers, a feeling with which many of his readers will undoubtedly sympathise. The lines are addressed to the sharer of his joys and sorrow, the loved companion of his journey through life.

Ev'n now does memory wake the time,
 When wont with the BELOV'D to climb,
 Though thrice ten years have past between,
 With chequered course, and many a scene,
 Quick-changing leave memorials there
 Of joyance some, and some of care;
 Still in my memory lives the time,
 When first with thee I us'd to climb,

As in this passing vernal hour,
 In search of ev'ry op'ning flow'r;
 And with sweet nature's love imbued
 The hazel copse, the beechen wood,
 The green and chalky hills that swell
 From BURTON's sequester'd dell.

In 1838, Bishop Mant put forth an octavo volume on "The Church and her Ministrations¹." This volume consists almost entirely of Discourses previously published—many of them published at the request of the auditories to whom they were addressed—together with Addresses to Candidates, for Ordination, and for Confirmation. The two first Discourses contain the substance of a Sermon on the character of the National Church as a true part of the Visible Church of Christ, preached, in 1829, in St. Patrick's Cathedral, before the Lord Lieutenant and the Members of the Society for discounte-

¹ Rivingtons.

nancing Vice, and promoting the knowledge and practice of the Christian Religion. The fifth was preached in St. Paul's Cathedral, in 1825, at the Anniversary Meeting of the Charity Schools; and many of the others on different public occasions. The several Discourses are skilfully combined together, so as to constitute a consistent *whole*, and embrace a body of argument on the subjects treated of, with which any attached member of the Established Church, whether lay or clerical, would do well to furnish his mind and memory. He may rely upon finding the main arguments for the precise character of the Church of England, especially as she is distinguished from other Protestants, perspicuously stated, and supported ably and logically.

In 1839 appeared the first volume, and in 1840 the second, of what will

probably be generally considered the most important work undertaken by Bishop Mant, the History of the Church of Ireland^{*}. The first volume comprises the period from the Reformation to the Revolution, the second, that from the Revolution to the Union of the Churches of England and Ireland, Jan. 1, 1801. Feeling the want of such a work, and that it might "be interesting from its subject, however defective in execution," he says, "I have ventured to do that, with which the reader, as well as myself, might have had better reason to be satisfied if it had been done by another." The first volume is dedicated *generally* to the Members of the Established Church in Ireland; the second, *specially* to those in the united Diocese of Down and Connor, "for a thankful memorial

^{*} J. W. Parker, West Strand.

of much personal kindness, and especially of the Christian zeal which led them to cooperate in erecting in the united Diocese, in the years 1839 and 1840, sixteen places of Public Worship, according to the rites of the Church of England and Ireland."

To these two portly volumes, the remarks already made upon the diligence and accuracy of the Author in verifying his authorities are strictly applicable, and the value of each is greatly enhanced by a minute and copious index. Besides giving the history of the Church of Ireland, and the succession of the Bishops in the several Dioceses, together with very many of their letters, these volumes contain a great mass of curious information, not readily found elsewhere, and much of the political and literary history of the two countries. The

large portion of the second volume, relating to that able, munificent, and energetic Prelate, Archbishop King, is particularly interesting. I have no hesitation in saying, that the work will be found to be a very valuable addition to any historical or theological library which is not already possessed of it.

This work was followed, in 1842, by a full-sized octavo, entitled, "Primitive Christianity exemplified and illustrated by the Acts of Primitive Christians¹." This work is the result of careful and minute attention to the several facts and persons mentioned in the Acts of the Apostles, and the Apostolical Epistles. It might perhaps be usefully read in connexion with those excellent books, Biscoe on the Acts, and Paley's *Horæ Paulinæ*, to which it might, to a certain extent, be rendered ancillary, as

¹ J. W. Parker, West Strand.

drawing out from the history of the Acts those doctrinal and practical inferences, which did not fall within the scope proposed by those clear-headed and satisfactory writers.

Besides the legitimate *volumes*—(one in quarto; twelve in octavo; and six or seven in duodecimo; which have been thus briefly noticed)—Bishop Mant was the Author of very many occasional Sermons, Charges, and Tracts, which shewed his unceasing vigilance, and his readiness to stand forth wherever he thought the interests of religion, or of the Established Church, were in any degree compromised.

These are now mentioned, principally, from the list given in the Obituary of the Gentleman's Magazine of January last, a list upon which great care and attention have evidently been bestowed.

Charity manifested by an Adherence to the Truth;
a Sermon preached for the Benefit of the
National Schools at Colchester. 1812. 8vo.

The Fear of God and the King; a Sermon. 1817.

The Sovereignty of God in the Natural World,
and the Agency of Man, practically considered;
a Sermon preached before the Master and
Brethren of the Trinity House. 1818. 8vo.

The Truth and the Excellence of the Christian
Religion, and the Blessings and Duties of the
Poor; in three Discourses. 1819. 12mo.

The Scriptural Character and Excellence of the
National Church; in two Sermons. 1821. 8vo.

The Female Character; a Sermon preached at
St. James's, Westminster, Feb. 18, 1821.
(Dedicated to the Countess of Liverpool.)

Three Charges at Killaloe; 1820, 1821, 1822.

A Charge at Lisburn. 1824.

A Charge. 1825.

The Moral Beauty of Messiah's Kingdom; a
Sermon for the Philanthropic Society. 1807.

The Christian Sabbath, its Institution and Obliga-
tion; in a Letter, occasioned by some recent
Publications. 1830. 8vo.

Does the Church of Rome agree with the Church of England in all the fundamentals of Christianity? Answered by the Declarations of the two Churches. In a Letter to Lord Melbourne. 1836. 8vo.

The substance of this Letter is to be found in two Tracts by the Bishop, adopted by the Society for Promoting Christian Knowledge.

The Churches of Rome and England compared in their Declared Doctrines and Practices.

AND,

Romanism and Holy Scripture compared.

Extemporaneous Prayer not authorized by the Church in her Public Service. 1837. 8vo.

Ancient Hymns from the Roman Breviary, for Domestic Use, arranged for every Morning and Evening of the Week, and especially for the Holydays of the Church. With some Original Hymns on the Church's Ordinances. 1837.

God's Truth, the Rule of Education: a Sermon. 1842.

The Laws of the Church the Churchman's Guard against Romanism and Puritanism: in two Charges. 1842. 8vo.

Church Architecture considered in relation to the mind of the Church since and before the Reformation. In two Addresses to the Down and Connor and Dromore Church Architecture Society, (of which he was President.) 1843. 12mo.

The Beauty of Holiness: a Sermon, 1843. 8vo.

The Prayer for the Church Militant considered, in a Pastoral Letter to the Laity of his Diocese. 1843.

Rome; her Tenets and her Practices: a Sermon preached at Belfast, November 5, 1843.

Rubrical Conformity the Churchman's Duty; and as such recognised by our Bishops, &c. In a Charge to his Clergy, 1843.

A Churchman's Apology, or Clerical Pledges stated with reference to National Education. In a Justificatory Letter to Sir Robert Peel, and in answer to his public censure in Parliament of some of the Irish Prelates, 1844. Second edition, 1845.

Horæ Ecclesiasticæ. The position of the Church in regard to Roman Error, considered in a Charge, 1845. 12mo.

Horæ Liturgicæ; containing, 1. Liturgical Discrepancy, in two Letters to the Clergy: 2. Liturgical Harmony, in a Charge to Candidates for Orders. 1845.

The Bringing up of a Christian Child; a Sermon preached Oct. 26, 1845.

The Churchman's Blessedness and Responsibility, in two Sermons, preached at the Consecration of Churches in 1841, and published by request.

At a time when it was justly deemed to be expedient to endeavour to arrest the progress of infidelity among the artisans and labourers by the publication of plain and well-written Tracts on the Evidences of Christianity, Dr. Mant added two or three to the number, which were at once adopted by the Society for Promoting Christian Knowledge.

About five years before his death, the Bishop wrote a notice of the Cathedral at Killaloe, which was printed, with some very good illustrations, by an Architectural Society in Ireland.

Besides the publications mentioned in the list given in the Gentleman's Magazine, the Bishop put forth some other Tracts and Letters, called for, as he thought, by the circumstances of the times, or by the claims of literary Societies of which he was a member.

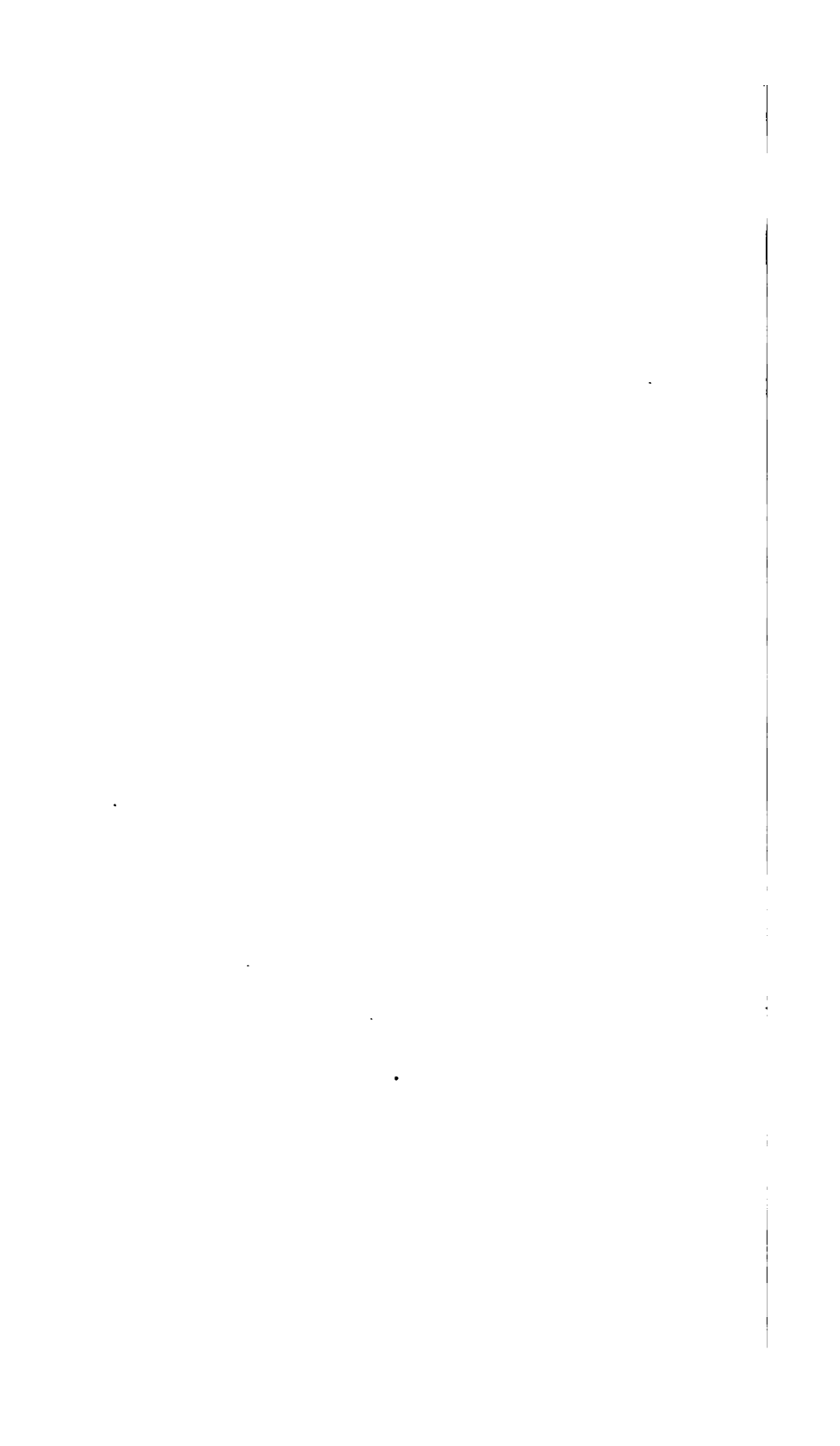
I must not omit to mention, that in 1827, the Clergy of the united diocese of Down and Connor, (at the suggestion, I doubt not, and) with the aid of the Bishop, "placed in the Cathedral Church of Lisburn, a white marble tablet, commemorative of the most renowned Bishop of the see," Jeremy Taylor. There is a long characteristic Inscription from the pen (I conclude)

of his worthy successor. An engraving of the Monument, and the Inscription, are given in the first volume of the History of the Church of Ireland.

THE END.

Note to page 2.

It is, perhaps, hardly necessary to remark, that Dr. Richard Pococke, Bishop of Ossory, the *Oriental Traveller*, must not be confounded with Dr. Edward Pocock, the great *Oriental Scholar*,—Rector of Childrey, Berks, and the able assistant of Walton in his *Polyglott*,—who was born exactly a century before his namesake Richard; Edward having been born in 1604, Richard 1704.



Works published by the same Author.

Those marked thus * are on one of the Catalogues of the Society for Promoting Christian Knowledge.

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They are sold separately as follows :

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11. ESSAY on PAROCHIAL PSALMODY, with a Course of Singing Psalms from the Old Version.

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